



CALCUTTA PAST AND PRESENT



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PREFACE

No apology is needed for such a compilation, which it has been the custom to prepare for the use of the delegates to the Indian History Congress in the place where they assemble. The *Second City of the Empire* was compiled by me for the Jubilee Session of the Indian Science Congress in 1938, and that has served as the basis of this Handbook. I shall feel my labours amply repaid if it serves, to some extent, the purpose for which it has been written. Nobody except myself is responsible for the errors and omissions.

P. C. BAGCHI.



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CHAPTER I

HISTORY OF THE FOUNDATION OF CALCUTTA

Historical Background

There is no doubt that the country to the west of the Hooghly contained a number of prosperous cities and ports and formed part of an ancient kingdom. The port of Tamralipti (modern Tamluk) situated on the southern bank of the Rupnarayan about 12 miles from its confluence with the Hooghly, is mentioned in very early literature both Indian and foreign. It is referred to both as a port and as the capital of a kingdom, which was Suhma in the days of the *Dasakumaracharita*. It is mentioned in old Jain texts which go back to the beginning of the Christian era. Amongst the Greek sources the *Periplus of the Erythrean Sea* of the second half of the first century A.D. mentions an important market-town on the Ganges called *Gange* and a few decades later Ptolemy calls it the metropolis of a powerful kingdom called the *Gangaridai*, which is located by him along the delta of the river. The port of *Tamalites* (Tamralipti) is placed a little higher up the river.

It is probable that Tamralipti or Tamluk was the most important port of Bengal for a long time. It lost its importance in the 10th century as the river on which it was situated

gradually silted up. It, however, continued its existence as a small market town till the advent of the Portuguese in Bengal who converted it into one of their early settlements.

With the decline of Tamluk as a port the centre of distribution was shifted to other places. Saptagrama or Satgaon, situated on the Saraswati, and not far from modern Hooghly grew up to be an important port and took the place of Tamluk. The new port maintained its importance till the beginning of the 16th century when the river Saraswati silted up and the river began to flow down the main channel. Even up to the middle of the 16th century large vessels used to sail up to Satgaon with merchandise and during the reign of Akbar the city brought an income of about 30,000 Rupees.

During this period to the south-east of the delta another port, Chittagong (Chatigaon) had risen into prominence. Chittagong attracted foreigners more than any other port so long as Gaur remained the capital of Bengal. After the fall of Gaur towards the end of the 16th century Chittagong also lost its former importance.

After the decline of these two ports—Chittagong and Satgaon which were known to the Portuguese as *Porto Grande* and *Porto Pequeno* respectively—Hooghly which was only a small settlement of the Portuguese in 1580 rose to be the greatest centre of trade and commerce in Bengal.

From mediæval Bengali works like the *Chandi* of Mukundarama (1577 A.D.), *Manasamangala* of Vipradasa (1495 A.D.) etc., it is evident that the river courses were different from what they are now. The Adi-Ganga or the Tolly's Nullah which is now a small streamlet carried even in the 16th century the main current of the Ganges. The lower Hooghly was in fact the lower Saraswati. There are evidences to prove that the lower Saraswati was connected with the Ganges by a canal from near Kidderpore to Sankerole and when the Saraswati silted up and the whole current made its way through the Ganges the canal widened up and the Hooghly assumed its present shape. The Adi-Ganga consequently suffered and lost the supply of more voluminous current. The map of lower Bengal drawn by De Barros in the



middle of the 16th century clearly shows that both the Saraswati and the Adi-Ganga were then prominent rivers.

The names of prosperous localities which existed in the 16th century on either side of the river are given in the *Chandikavya*. These are Saptagrama, Garefa (Gouripur), Andalpara, Jagathal, Nowpara, Teliapara, Nunai Ghat, Mahesh, Sulkhia, and Bithoor (Betor or modern Howrah) on the right side, and Kurdaha, Konnagar, Kotrung, Kuchinan, Chitpur, and *Kalikatta* (Calcutta) on the left side.

"Leaving on the right the way to Hijuji (Hijli) they turned to the left, passed Balughata, *Kalighat*, Mirnagar, Nachangacha, Vaisnavaghata, Barasat, Chatrabhuj, Ambribhuj, Hithagar and then came to Mogara." Most of these places are still familiar to us and though many other places in their midst have come into existence during the meantime they have not lost their identity.*

The Portuguese who were the first among Western Europeans to come to Bengal first settled in Saptagrama in 1537-1538 and most probably erected a factory there, and established a custom house. But as Satgaon gradually became unsuitable for their business on account of the steady decay of the river Saraswati, they diverted their attention to a neighbouring site, that of present Hooghly on the main channel of the Ganges.

The New Cities

At the beginning the Portuguese did not permanently stay in Bengal. They remained in Bengal during the rainy seasons buying and selling goods and went home to Goa when the rains were over. Later on the Portuguese remained for one or two years without going back and the Mahomedan

* A century earlier Vipradasa also gives a similar itinerary in his *Mannasamangala* (1495 A.D.) and mentions most of the then prosperous places on either side of the Ganges. These are: Hooghly, Bhatpara, Boro, Kakinara, Mulajod, Gadulia, Paikpara, Champdani, Ishapur, Bakibazar, Mahesh, Khardaha, Rishra, Konnagar, Kotrung, Kamarhati, Ariadaha, Chitpur, Kalikata, Betor, Kalighat, Dhanareswar, Baruipur, Hulia, Chatrabhog, and Hathiagar.



collector in the district even invited them to bring their fathers and erect churches. Akbar seeing the precious goods which the Portuguese used to bring to Bengal from Borneo, Malaca and other ports ordered the Governor under whom the Hooghly district then was, to send from Satgaon two leading men among the Portuguese to his Court in Agra. The Portuguese were not however available till the next year (1579-80) when two persons of that nationality under Captain Pedro Tavares went to Agra. Akbar was favourably impressed with the conduct of the Portuguese and had several interviews with Tavares. He gave him many valuable presents and a *farman* permitting him to build a city in Bengal wherever he liked. He granted the Portuguese full religious liberty with leave to preach their religion and build churches and even baptize the gentiles with their consent. Besides, the Mughal officers were ordered to help the Portuguese with all materials necessary for the construction of their houses.

Tavares returned to Hooghly in 1579-80, chose a favourable site there and established the settlement which soon grew into the greatest centre of trade in Bengal. The decline of Satgaon would not have probably taken place so rapidly if the Portuguese had not abandoned it and diverted their trade to their new settlement. There was some truth in the complaint which the Mughal officers lodged with their Emperor towards the end of the 16th century that the revenue of Satgaon was decreasing on account of the Portuguese.

Whatever it might have been due to, Satgaon soon lost its importance and Hooghly flourished with amazing rapidity. Towards the end of the century, probably in 1599, the Portuguese provided themselves with a fort. As to their doings we however know less. Only three names of their Governors have been preserved : Pedro Tavares (1580), Miguel Rodrigues (1623), and Manoel d' Azavedo (1632). As to their doings some light is thrown by a contemporary account written between 1583 and 1589 : " The Portingalles deale and traffique thether and some places are inhabited by them, as the havens which they call Porto Grande (Chitta-



gong) and Porto Pequeno (Hooghly) that is the great haven and the little haven but there they have no Fortes nor any government, nor polisie as in India (they have) but live in a manner like wild men and untamed horses for that every man doth there what he will, and every man is Lord (and maister) neyther esteeme they anything of justice, whether there be any or none, and in this manner doe certayne Portingalles dwell among them some here, some there, (scattered abroade) and are for the most part such as dare not stay in India for some wickedness committed; notwithstanding there is great trafficke used in those partes by diverse ships (and merchants) which all the year diverse times both go to and from all the Oriental ports." This information may not be exact and it is quite probable that under the Governors the Portuguese settlement of Hooghly was an organised one. In 1580 the Mughal Faujdar at Satgaon, Mirza Najat Khan, being defeated by the king of Orissa near Solimabad fled to the Portuguese Governor of Hooghly for protection.

Hooghly soon rose to be "the richest, the most flourishing and the most populous" of all the Portuguese settlements in Bengal. By this time the greater portion of the trade in Bengal had passed into the hands of the Portuguese and they had not only settlements in Satgaon, Hooghly and Chittagong but also in other places like Hijli, Banja, Dacca and other small ports. The extent of the Portuguese trade in Hooghly can be guessed from the fact that they paid over 100,000 tangas or Rupees as custom duties to the Mughals.

At the beginning of the seventeenth century the Portuguese power in India began to decline. The Portuguese in Hooghly "instead of confining their attention to the business of merchants had fortified themselves in that place and were become so insolent that they committed many acts of violence upon the subjects of the empire and presumed to exact duties from all the boats and vessels which passed their factory and had completely drawn away all the commerce from the ancient port of Satgaon, that the Portuguese were in the habit of kidnapping or purchasing poor children and sending them as slaves to other parts of India and that their pirates in



consort with the Mughs committed innumerable aggressions on the eastern branch of the Ganges." Such were the causes which induced the Mughal court to take action against them. As a result an expedition was sent against Hooghly in 1632 which the Portuguese tried to resist but they were completely defeated, many were killed, some succeeded in escaping and the rest were taken prisoners to Delhi, and were treated as slaves. In 1633 the Portuguese were permitted to come back to Hooghly but they never regained their former power and political importance.

The Dutch in the meantime had obtained a *farman* from Shah Jahan in 1625 to erect a factory in Hooghly and to trade in Bengal. The Portuguese now found themselves unable to compete with them. After their defeat in 1633 they recovered their trade to a considerable extent and as late as 1660 they were the chief "inhabitants of Hooghly, all of them rich Portuguese for in those days they alone were allowed to deal in salt throughout the province of Bengal." But there were now other competitors on the scene and the British and Dutch had got important commercial concessions which led to the rise and growth of other trading cities to the detriment of Hooghly.

The Dutch established themselves at Chinsurah and the English who were till then trading in Madras and Orissa received a charter from Prince Shuja, the Viceroy of Bengal in the middle of the 17th century, to carry on their trade in Bengal subject to the payment of Rs. 3,000 per year. Late in the same century the English in Bengal declared war against the Mughal power as a protest against vexatious interference with their trade by the local officers. The English Company's agent Job Charnock ransacked Hooghly in 1686 but on the Nawab of Bengal sending up troops in retaliation, Charnock was compelled to leave Hooghly. He made a halt at Sutanuti which was a growing village on the left bank of the Hooghly and demanded compensation. The angry Nawab sent troops again. But eventually he was prevailed upon to accord permission to the English to carry on their trade at Hooghly as before. Next year in September



Charnock stopped at Sutanuti again to recruit provisions and spin out the monsoon. Charnock was superseded by Captain Heath at about this time but after a brief withdrawal to Madras he with his council returned to Sutanuti for the third time in 1690, attracted by the generous offer of Rs. 60,000 by way of compensation made by the new Nawab, Ibrahim Khan, "the most famously just and good Nawab of Bengal."

Thus when the Portuguese trade was on the decline and the Dutch trade was still in its infancy the English being temporarily driven out of Hooghly were attracted by the village of Sutanuti and its surroundings. The river Hooghly from early days of European trade was not navigable for larger vessels higher up the Adi-Ganga (Tolly's Nullah) but lighter craft could transport to Satgaon and other places on either bank of the river the goods which the Portuguese disembarked at Garden Reach. This transhipment probably helped the growth of villages in the neighbourhood of the place of transhipment. After the fall of Hooghly in 1632 the native bankers (Seths) and Basaks came away from Hooghly and settled down in the village of Sutanuti. The villages in its neighbourhood Kalikata, and Kalighat are mentioned for the first time towards the end of the 15th century and were apparently not prosperous before the fall of Hooghly which diverted a number of Indian traders to this direction, and helped the growth of the future city of Calcutta.

Foundation of Calcutta.

Calcutta is situated in $23^{\circ} 33' 47''$ North and $88^{\circ} 23' 34''$ East along the left bank of the Hooghly, or the Bhagirathi which is the western arm of the Ganges. It is about 100 miles inland from the place where the river falls into the Bay of Bengal. A large section of the localities in the suburbs can be included under what may be called "Greater Calcutta." From one end to the other of this long line of garden houses, temples, mills, bathing ghats, burning ghats, dwelling houses, wharves, docks, etc., it would be nearly ten miles. The width of this line generally does not exceed two miles but near Kidderpore in the south it extends to more



than four miles in width. The area of the city would be thus a little over 30 sq. miles. The river on which the city stands is less than half a mile in width near Howrah bridge but at other places this increases nearly to a mile. From the north to the south of Greater Calcutta on the left bank of the river we find Cossipore, Calcutta proper, Maniktala, Entally (N. E.), Ballygunge (S. E.), Kidderpore (S. W.), Alipore, Bhowanipur, Kalighat (S. Central) and Tollygunge as important centres of population. On the right bank of the river are situated Ichapur, Salkia, Howrah and Sibpore. The population of Calcutta is about 11,96,734. The city is in constant communication with large towns in its neighbourhood like Serampore, Chandernagore, Hooghly, Chin-surah etc.

The present city came into existence only towards the end of the 17th century. Three small villages, Sutanuti, Govindapur and Kalikata constituted the nucleus of the future premier city of India. If we go to still earlier times we have practically no evidence to prove the existence of any agglomeration of people worth mentioning on that side of the river on which Calcutta came to be founded.

The name of Calcutta has not yet been satisfactorily explained. There are various theories on the origin of this name and a number of explanations of the etymology of the name is current. One probable theory is that which tries to derive it from the word *Kaliksetra* (Kalikhetta—Kaliketta—Kalikata).—The name is mentioned as Kalikata for the first time by Vipradasa in his *Manasamangala* (1495 A.D.). In the c. 1590 the *Ain-i-Akbari* refers to Kalikata as one of the three Mahals (Kalikata was Bakoya wa Barbakpur). Dr. S. K. Chatterji, in a recent article has suggested that the name *Kali-kata* means *Lime-shells*, and he has brought evidence to prove that the place was noted for the manufacture of shell-lime. Kali-kata was according to him originally a place where shell-lime used to be prepared and deposited for sale.

In 1690 when Job Charnock was offered an asylum at Hooghly by the Nawab he deliberately turned out the latter's



offer and decided to settle down in Calcutta. He realised that Calcutta being nearer the sea than Hooghly, not only afforded better facilities for trade but also for withdrawal into safety in case of defeat. Its situation on the eastern bank of the river rendered it strategically more secure from attacks by Mahrattas and Mughals. The place was free from political intrigues current in Hooghly. Yet Calcutta was not then a howling wilderness. The Seths and the Basaks had already set themselves up in the place. The pilgrim's road leading to Kali's temple (modern Chowringhee with its northern and southern extensions) provided as good a communication with the interior as was possible in those days. Provisions were plentiful and the soil fertile. On the east it was protected from invasion by an extensive salt lake. Besides, large vessels could reach up to it and no transhipment was necessary. The only difficulty was that the place was swampy and unhealthy.

All this is not merely an after-thought. Charnock seems to have meditated on these manifold advantages of Calcutta under the spreading peepul tree which stood at the junction of the Bowbazar Street with Lower Circular Road when in common with other European traders he halted on his way to Hooghly. It was the favourite Baitakkhana or rendezvous of all traders where they enjoyed their hookahs in a leisurely way in those leisurely days. The historic tree stood there throughout the eighteenth century but was removed as late as 1820 under orders of the Marquess of Hastings in connection with his plans for the improvement of the city.

In 1690 Job Charnock issued a proclamation inviting various nationalities to come and settle in the Company's zemindaries—the three villages of Sutanuti, Calcutta and Govindpur. He gave them special immunities and offered advantages to induce them to establish themselves in the new settlement. The Portuguese, the Armenians, the Hindus, the Moslems and other nationalities began to come. Prior to the days of Job Charnock the Armenians had formed a small commercial settlement in the village of Sutanuti. Many responded to the overtures of Charnock and congregated



at the northern extremity of the settlement. The Portuguese and the Armenians came from Chinsurah. The Armenians specially, proved themselves very useful to the British, and afforded an excellent medium through which the English reached the native markets. They enjoyed the privileges of citizens, and several of them rose to positions of wealth and influence.

Thus the establishment of the English factory at Calcutta or more precisely at Sutanuti was a deliberate act on the part of Charnock. Since its foundation Charnock became the first Governor of the establishment. But as a Governor he gradually grew into an irresponsible autocrat. He "reigned more absolutely than a Raja, only he wanted much of their humanity, for when any poor ignorant native transgressed his laws they were sure to undergo a severe whipping for penalty and the execution was generally done when he was at dinner, so near his dining room that the groans and cries of the poor delinquents served him for music." He died on January 10, 1692 and was buried by the grave of his wife who was an Indian. His son-in-law Charles Eyre erected a mausoleum over the tomb which is still to be found in St. John's Church-yard although not in its original form.

Charnock was succeeded by his second in command, Ellis, a man of little character and ability. Although an Imperial order had been obtained as early as 1691 permitting the English to "contentedly continue their trade" on payment of Rs. 3,000 a year by way of all dues yet nothing had been done to clear jungles, construct roads or build houses. The early traders lived either in mud hovels or in the cabins or forecastles of their ships or worse still in small country boats in the stifling heat and torrential rains of Calcutta. Charles Eyre who now became the Agent was a man of commanding personality and character full of initiative and enterprise. Within a few months of his assumption of office the Agent's cutcha house caught fire and was promptly rebuilt of brick. But being considered to be at "a considerable distance from the factory, it was disposed of by outcry



and fetched Rs. 575." On June 25, 1695 a severe storm blew down many of the houses erected by Eyre, notably the "lodging rooms" for the servants of the John Company.

Growth of Calcutta.

Eyre's administration is chiefly noted for the commencement of the Old Fort. Shova Singh, the chief of Chatwabarda in Midnapur revolted and seized Hooghly and Murshidabad and prepared to advance on Sutanuti. The Nawab was obliged to accord the long delayed permission to the English "to defend themselves." As early as 1693 Sir John Goldborough had selected a site for a factory and had enclosed it with a mud wall. The spot chosen was the highest piece of ground on the bank of the river which then flowed much further east than now, the present Strand Road then being part of the river bed. The actual site is now occupied by the General Post Office, the Customs House and the East India Railway House. Fortifications were hurriedly run up in this place and continued even after the withdrawal of Shova Singh. By January 1697 a bastion and a walled enclosure were completed and ten guns were ordered from Madras.

Apart from this tangible benefit the Company derived another and infinitely more valuable advantage from Shova Singh's rebellion. The people saw the whole countryside to the west of the Hooghly pillaged by the rebels who were however kept at a safe distance from Calcutta. Charnock's choice was thus more than justified by this incident. Bankers, traders, manufacturers began to come to Calcutta as to a safe haven in those stormy times.

In August 1698 Prince Azim-us-shan, the Governor of Bengal, accepted Rs. 16,000 from the English and granted them the eagerly sought permission to buy from their proprietors the three villages of Govindapur, Sutanuti and Calcutta in full ownership. Though the permission was costly the properties were bought for a nominal price. The three villages were purchased for a sum of Rs. 1,300 and



their ownership was transferred to the English by a *bainama* or deed of sale dated the 10th November, 1698 and their former owners "sold and made true and legal conveyance of the villages Dihî Kalkatah and Sutanuti.....and the village Govindapur.....to the English Company with rents and uncultivated lands and ponds and dues from resident artisans together with the lands appertaining thereto bounded by the accustomed notorious and usual boundaries."

Charles Eyre after receiving his knighthood in England returned to the settlement as its first President in 1700. He had instructions to build a fort to be named after William III. When the fort was first constructed in 1697 it had only one bastion and that simply a square tower with thick walls constructed so as "to look like a warehouse for fear of exciting the jealousy of the Mogul." The settlement therefore had to be further fortified.

Two years after the arrival of the first President, in 1702, the President's house was commenced and the Union Jack was hoisted. It took four years to complete the President's house which was described as "the best and the most regular piece of architecture in India." In 1706 the old factory house was pulled down and in its place was erected a single-storied house for the servants of the Company—the first "Writers' Buildings." But it was not till after the death of Aurangzeb in 1707 that the English had any real opportunity of fortifying the settlement. Amidst the general insecurity then prevailing they hastily put up two more bastions on the river side. By this time the other European merchants had built their houses on the eastern side of the fort the western side being lapped by the Hooghly. The pivot of the settlement was "The Green before the Fort" now called Lal Dighi by Indians and Dalhousie Square by Europeans. It was then a dirty pond full of weeds but was deepened into a much needed reservoir of water in 1709. During the same year the Church of St. Anne was erected partly by State grant and partly by public subscription. In the next year a wharf was commenced before the fort, faced with brick and with a breastwork for cannon.



An embassy was sent from Bengal by the English to Delhi where it arrived on July 8, 1715, with presents of the value of £30,000 but it was not until January next year that the English agents could secure permission to see the Emperor. Even then the mission might have been unsuccessful had not Surgeon Hamilton of the embassy been permitted to attend the Emperor in his illness and restore him to health. At all events the English were granted the long desired *farman* but not till after a tedious delay of two long years. Surgeon Hamilton died on December 4, 1717 shortly after his successful return. His memory was perpetuated in the tombstone of Hamilton within the Charnock mausoleum for the great service rendered by him to the cause of the English in Bengal.

The *farman* secured by Hamilton authorised the English to purchase 38 villages contiguous to the three villages of Govindapur, Sutanuti and Calcutta. Round these as a nucleus grew up a city providing the utmost freedom and security in those troublous times. The land actually occupied was about 2,000 acres and in ten years' time the shipping amounted to ten thousand tons per annum. "The city increased yearly in wealth, beauty and riches."

The first check to the progress of Calcutta was offered by the terrible storm of September 30, 1737. According to a contemporary account, fifteen inches of rain fell in five hours which together with a violent earthquake, threw down most of the buildings including the Church of St. Anne. Another calamity befell the city five years later when the Mahrattas invaded Bengal, laying waste the entire countryside to the west of the river Hooghly. The English obtained the permission of the Nawab "to dig an entrenchment round their territory." This work had it been completed would have extended seven miles. In six months three miles of it were finished when the inhabitants, finding that the Mahrattas did not approach Calcutta, desisted from their works. The original scheme was to plant seven batteries in different parts of the town which was actually done. The Ditch was an after-thought and as stated above merely half finished. The line of the ditch remains in the present Circular Road although

all traces of the batteries have vanished. This is why temporary settlers in Calcutta still call themselves "Ditchers."

Conflict with the Nawab

Of infinitely greater consequence to Calcutta and indeed to all India was the growing tension between the English and the young Nawab Siraj-ud-Dowla who ascended the throne in 1756. The latter looked with misgiving on the fortifications which were being put up at Calcutta. But his resentment broke into open hostility when the English refused to deliver up to him the son of his Dacca Governor, who had fled with all his father's treasures to Calcutta to evade paying the Government dues to the Nawab. The English applied for help to the factories at Chandernagore and Chinsurah. But as no reinforcements arrived they prepared unaided to defend themselves. They armed all the Europeans, native Portuguese, Armenians and 1500 Hindu matchlockmen. Even the chaplain was enrolled as a "Captain-Lieutenant." A store of grain and other provisions was laid in. Some fortifications were hurriedly run up, as far as the shortness of time permitted.

Calcutta was attacked on June 16, 1756. The Nawab's army reached Chitpore where it was repulsed by the battery of the Baghbazar outpost. Emboldened by the enemy's retreat to Dum Dum the English burnt the bazar in front and to the south of the Fort on the next day. But on the 18th the Nawab's army disappeared in great force and drove in the English outposts after severe fighting near the present British Indian Street, then called *Ranimuddi Gully*. The Church and the buildings commanding the Fort were abandoned. Heavy guns were at once mounted on the roofs by the Nawab's army and there was a fusillade of fire on the Fort.

A Council of War was now held, for the position was desperate. It was decided to send the women and children on board the vessels lying off the Fort. The entire night was spent in making preparations for meeting the storming of the Fort which was regarded as inevitable. The governor



Drake and others fled declaring that the rout was general. The command now fell on a man called Holwell who with his little garrison continued the defence in a most valiant manner. After two days' fight the army of the Nawab was in possession of the Fort. All the treasures of the Fort however had already been removed on board the vessels. It was at this time that the so-called Black Hole Tragedy is said to have occurred. It is said that after the occupation of the Fort the English captives were left free and in comfort at first, but when some soldiers being drunk began to assault the Indians the Nawab's guards put them into the Fort prison which was called the Black Hole, a small cubicle 18 ft. by 14 ft. 10 inches, with two small grated windows. The story runs that 146 prisoners were imprisoned in this room and when on the next morning the door was opened only twenty-three were found to be surviving. It is not however physically possible to cram 146 persons in such a small room. There are besides other reasons for which the story of the Tragedy has been discarded as historically untrue.

Before leaving for Murshidabad the Nawab changed the name of Calcutta to Alinagore and appointed a Governor who had his seat about three miles to the south of the Fort which was called then as now Alipur. Some of the buildings were demolished, the survivors were set at liberty and only Holwell and three others were taken as prisoners to Murshidabad.

When the news of the fall of Calcutta on the 20th June reached Madras an avenging army was sent under Clive and Watson. They reached Fulta on December 20, 1756. Clive's troops landed on the east bank and easily captured the fortress at Budge-Budge on the way. Admiral Watson sailed up and at his approach the Nawab's garrison speedily evacuated the Fort. On January 2, 1757 the British flag was rehoisted at Fort William. A "consultation" on that day declared the President and Council once more in possession. Clive first removed the neighbouring buildings which commanded the Fort, a moat 30 ft. wide and 12 ft. deep was dug round the Fort and other defences were also raised. On February 9 a treaty was concluded with the Nawab not only



restoring the *status quo ante* but with some added privileges.

In the meantime war having broken out between England and France, Clive and Watson captured Chandernagore. An open rupture followed between the English and the Nawab who regarded the French as his allies. Clive wrote a strong letter demanding satisfaction for all past wrongs. The Nawab's reply was an immediate advance of his army. Clive also set his army in motion, making a halt at Katwa till June 22, partly on account of a severe storm and partly to get some authentic news from the Court at Murshidabad before embarking on his desperate enterprise.

From the moment of the retaking of Calcutta there were intriguers at Murshidabad who wished to depose Siraj-ud-Dowla and set up his uncle Mir Jaffer with the aid of the English. Clive decided to take advantage of the intrigue and replace Siraj-ud-Dowla by Mir Jaffer who accordingly executed a treaty with the British. Now as soon as a reassuring letter came from Mir Jaffer who solemnly promised to abide by his treachery Clive crossed the Ganges and reached the field of Plassey on June 23, 1757. The plan of intriguers succeeded and the Battle of Plassey was won without much fight.

As soon as Mir Jaffer ascended the throne he gave Calcutta and Zemindary rights in the tract of land from the South of Calcutta up to Culpee to the English* and his deed contained this remarkable sentence: "Know this, ye Zemindars, . . . and others settled in Bengal, . . . that ye are dependents of the Company and that ye must submit to such treatment as they give you, whether good or bad, and this is by express injunction." Lavish compensation was awarded to the Company and its officers, a portion of which

* The relevant clauses of the new treaty were:—

8. "Within the ditch which surrounds the borders of Calcutta are tracts of land belonging to several Zemindars, besides this, I will grant the English Company six hundred yards without the ditch."

9. "All the land lying south of Calcutta as far as Culpeeh be under the Zemindary of the English Company and all the officers of those parts shall be under their jurisdiction. The revenue to be paid by them (the Company) in the same manner with other Zemindars."



was utilised in rebuilding the city, constructing a new Fort, a mint and other public buildings. Presents were heaped on Clive. The huge economic drain on the country known as the ' Plassey drain ' which continued from 1757 to 1780 amounted to, according to the latest calculation, not less than £38,000,000. It must be remembered in this connection that the purchasing power of money was then at least five times as high as now.

The victory contributed to the growth of Calcutta. The English were now the real king-makers in Bengal and they were in power without responsibility. Under such conditions Calcutta, which was their headquarters prospered beyond measure. Splendid country houses sprang up in the suburbs, one at Dum Dum for Clive, another at Alipur for Hastings connected with Calcutta by a bridge across Tolley's Nullah and quite a number on the banks of the Hooghly giving the locality its name of Garden Reach. But the city was still an agglomeration of palaces and hovels. A contemporary writer says : " The appearance of the best houses in Calcutta is spoiled by the little straw huts and such sort of encumbrances which are built up by the servants for themselves to sleep in, so that all the English part of the town is a confusion of very superb and very shoddy houses, dead walls, straw huts, ware-houses and I know not what."

Later Growth of the City

During the tenure of office by Warren Hastings both as Governor and Governor-General the city of Calcutta had a systematic growth. As President of the Building Committee of St. John's Church-yard he not only secured a free gift of land from Maha-raja Nabokissen but also gave a liberal state aid and permitted certain unauthorised diversion of state moneys. It was under his auspices that the Asiatic Society of Bengal came to be founded in 1784. He was in fact elected the first President, " but with excellent taste and feeling, he declined the honour in favour of Sir William Jones." The seeds of



the Royal Botanic Garden at Sibpur were also laid during his regime, both literally and metaphorically. It was in this garden that Colonel Kyd made his earliest experiments with the transplantation of foreign plants into Bengal, which ultimately set up one of Bengal's greatest industries, the tea industry. During the rule of Hastings the administration came to be centralised more and more in Calcutta. He might not have had anything to do with the setting up of the Supreme Court, but it was he who removed the *Khalsa* or the Exchequer from Murshidabad to Calcutta. It was he again who abolished the five Provincial Revenue Councils at Burdwan, Dacca, Dinajpur, Murshidabad and Patna and set up the Committee of Revenue in Calcutta.

The administration of Cornwallis was mainly one of consolidation. He carried out many of the measures initiated by Hastings who had not, like Cornwallis, the power of overriding his Council. Lord Wellesley initiated a long programme of Civic reform in 1803. The City by this time had considerably grown and it was necessary to make some permanent arrangement for civic administration.

Lord Valentia who visited Calcutta in 1803 has left the following account of the improvements effected by Wellesley. "The town of Calcutta is at present well worthy of being the seat of our Indian Government, both from its size and from the magnificent buildings which decorate the part of it inhabited by Europeans. The citadel of Fort William is a very fine work, but greatly too large for defence. The Esplanade leaves a grand opening, on the edge of which is placed the new Government House, erected by Lord Wellesley, a noble structure, although not without faults in the architecture and upon the whole not unworthy of its destination. On a line with this edifice is a range of excellent houses, chunamed and ornamented with verandahs. Chowringhee, an entire village of palaces, runs for a considerable length at right angles with it and altogether forms the finest view beheld in any city." The Indian quarter in those days however was less imposing and about it Lord Valentia says: "The Black Town (*i.e.*, the Indian quarter) is as complete a contrast to



this as can be well conceived. Its streets are narrow and dirty, the houses of two stories, occasionally brick and generally mud, and thatched, perfectly resembling the cabins of the poorest class in Ireland."

From this time on the progress of Calcutta is continuous. In 1813 the new charter of the Company abolished its monopoly and permitted other people to trade in India side by side with the Company on equal terms. The result was increased trade and prosperity to Calcutta. But this was completely eclipsed during the crisis of 1830-1834 when five of the great Agency Houses failed. Another crash came in 1847 when the Union Bank failed with huge commitments in the most disgraceful circumstances imaginable. A contemporary English writer was constrained to make the following remark : "The commercial morality of Calcutta is a bye-word in every Chamber of Commerce in Europe. There is almost a total bankruptcy of character."

The Town Hall, begun in 1805, was completed in 1813. During this latter year was also created the Bishopric of Calcutta although the first Bishop, Middleton, was not enthroned in St. John's till a year later. The foundation stone of St. Paul's was laid in 1839 and the Cathedral was consecrated in 1847. In 1831 was opened the new Mint, or the Silver Mint, the Copper Mint not being started till 1865. At about this time the Calcutta Trades Association, the oldest body in Calcutta came to be founded, the incorporation under the Companies Act taking place nearly half a century later in 1882. The Calcutta Chamber of Commerce, the progenitor of the Bengal Chamber of Commerce, was constituted in 1834, but not on the present site which is associated with the memory of Clive and Francis. The two Misses Eden, the talented sisters of Lord Auckland, started the famous Gardens bearing their name at about this time.

During the Viceroyalty of Lord Curzon a fresh impetus was given to the development of the City. At the instance of Lord Curzon the Victoria Memorial Hall was started and it is without doubt the most magnificent building erected in India in modern times.



The Port Commissioners were instituted in 1870 and the modern improvements of the Port have been mostly effected by this body. They control the docks and jetties and many landing stages or ghats. They also run an efficient Ferry Service to many important places in and out of Calcutta and Howrah. The Ferry Service carries over a million passengers annually.

Other bodies both official and non-official have contributed to the development of the city in many ways in recent years. The Calcutta Improvement Trust was formed in January, 1912. The idea was to make arrangements for undertaking, on a large and long-drawn-out scale the improvement of the city by opening up congested areas, laying out or improving roads, providing open spaces as "Lungs" of the City, creating good and cheap housing for the poor, carrying Calcutta's limits farther afield by road building etc.

The Trust has done very good work since its inauguration. It is remarkable how they have "changed the face" of Calcutta by laying out broad streets like the Central Avenue (now called the Chittaranjan Avenue), New Park Street, New Theatre Road, Russa Road Extension, Southern Avenue, the Rashbehari Avenue etc. They have also given Calcutta many new Parks and demolished many a hotbed of congestion, dirt and disease. In the southern parts of the city near Dhakuria an extensive lake has been excavated. It is now the greatest place of attraction for the citizens of Calcutta.

The Improvement Trust within a short span of time has changed the appearance of the City a great deal; it has not only beautified the city in several respects but has helped the extension of the city southwards and northwards. It has besides by providing the city with some big parks and the lake, helped the growth of new sporting, rowing and swimming clubs, both European and Indian.

A few other public bodies like the Hindusthan Co-operative Insurance Society Ltd., and the Ballygunge Bank have contributed to the development of the city to a limited extent. They have in recent years developed lands in the southern



section of the city in the Ballygunge area and thus helped the growth of large residential areas.

Thus the transfer of the capital of India to Delhi has not in any way impaired the importance of Calcutta as a centre of great activities. Her greatness is still present and indeed omnipresent. She has attained her present position gradually through a continuous struggle of over two centuries. She can now justly point with pride to the solid contributions which her sons, whether by birth or adoption, have made to the art, literature, science, politics, commerce and industry of the entire country and to their leadership of thought.

APPENDIX

I

The 38 villages which the English Company were permitted by the Mughal Emperor to buy from the Zemindars in 1717 :—

I. On the Howrah side of the river:

1. Salica (Salkeh)
2. Harirah (Howrah)
3. Cassundeah (Kasundiab)
4. Ramkissnopoore (Ramkristopur)
5. Batter (Betor, modern Bantra)

II. On the Calcutta side of the river:

6. Dackney Paikpara (Dakshin Paikpara)
7. Belgeshia (Belgaechia)
8. Dackney Dand (Daksindaree)
9. Hogulichundey (Hogulkuria)
10. Ultadang (Ultadinghi)
11. Similish (Simla)
12. Macond (Makonda)
13. Camorparrah (Kamarpara)
14. Cancergasoish (Kankurgachhi)

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15. Bagmarrey (Bagnari).
16. Areooly (Arkuli).
17. Misrapoor (Mirzapur).
18. Sealdah (Sealdah).
19. Cooliah (Kuliah).
20. Tangarah (Tengra).
21. Sundah (Surah).
22. Bad Sundah (Bahir Surah).
23. Shekparra (Sheikhpara).
24. Doland (Dalunda).
25. Bergey (Birji).
26. Tiltola (Tiljula).
27. Tpiah (Topsia).
28. Sapgassey (Sapgachhi).
29. Chobogah (Chowbagah).
30. Cherangy (Chowringhee).
31. Colimba (Colings).
32. Goborah (Golira).
33. Badokney Dand (Bahir Dakshin daree).
34. Sicampur (Serampore).
35. Jala Colimba (Jala Colinga).
36. Gandalparah (Gondolpara).
37. Hintaley (Entally).
38. Chittpoor (Chitpur).

II

Population of Calcutta

1710	...	12,000
1752 Holwell's Estimate	...	400,000
1782 Mackintosh's Estimate	...	500,000
1789 Grand Pre's Estimate	...	600,000
1800 Police Commissioner's Estimate	...	500,000
1802 Chief Magistrate's Estimate	...	600,000
1814 Sir E. Hyde's Estimate	...	700,000
1815 East India Gazetteer	...	500,000
1821 Assessor's Estimate	...	230,502
1831 Captain Steel's Estimate	...	411,000
1837 Captain Birch's Estimate	...	230,000
1840 Simm's Estimate	...	361,000



1850 Chief Magistrate's Estimate	...	413,000
1872 Census	...	633,009
1881 Census	...	612,307
1891 Census	...	682,808
1901 Census	...	847,796
1911 Census	...	896,067
1921 Census	...	907,851
1931 Census	...	1,196,734



CHAPTER II

SOCIAL LIFE IN CALCUTTA

Religion, Caste, Literacy and Occupation.

Calcutta is the meeting place of many nations and many religions. Its social life therefore is bound to be varied and if we are to describe the different aspects of this social life we have to take into account the variety of races living in this city, their religions, the customs peculiar to each of them and their traditional institutions which they have tried to maintain and develop since the beginning of their settlement in Calcutta.

Amongst the religions professed in the city Hinduism and Mahomedanism claim the largest number of the entire population. Hinduism is represented by different shades of religious faiths like Shakta, Vaishnava, Brahma and Arya-samajist. Amongst the followers of Islam the number of the Sunnis is the largest and the Shiabs count only about 300 in number. Christianity comes third as far as the numerical strength of its followers in the City, its suburbs and Howrah is concerned. There are besides the followers of Zoroastrianism, Jainism, Buddhism, Sikhism, Confucianism and Tribal beliefs. Of the Jainas there are various sects in Calcutta. The followers of Zoroastrianism are the Parsees and those of Confucianism are the Chinese. Amongst the Christians, the native Christians are more numerous than others.

In the City itself the most numerous social groups are represented by the Brahmins, the Kayasthas and the Mahishiyas. There are larger numbers of Brahmins living in the suburbs in the 24-Padghanas than Kayasthas with the result that



although the Brahmins are more numerous than any other caste people in Calcutta with its suburbs the Kayasthas take their place in Calcutta proper. After the Mahishyas the Subarna-baniks now command the largest number in Calcutta proper as well as in the City with its suburbs. The Brahmins, the Kayasthas and the Baidyas together form about 40 per cent of the total number of Hindus in the City. The Subarnabaniks, Shahas and Gandha-baniks who represent the indigenous trading classes contribute more than 10,000 each to the population of Calcutta proper. Besides these the functional classes like Goalas, Chamars, Doms, Kalus, Muchis, Napits and Dhobis all contribute as many as 10,000 to the total population in the city proper. Amongst the cultivating classes the Mahishyas are the most numerous and the number of the Namasudras and Pods, though small, is not insignificant. Primitive peoples from Bihar and Orissa are very few in numbers. They are less than 4,000 including all their sections namely Agaria, Bahelia, Bhniya, Bhumij, Ghatwal, Kewat, Kharia, Munda, Oraon and Santal.

In the population of Calcutta proper the total number of literate persons recorded by the Census of 1931 is 473,589 of which 111,031 are females. The corresponding numbers in the suburbs of Calcutta are 14,062 of which 2,768 are females, and in Howrah city 72,569 of which 17,556 are females. Judging by religion and taking both sexes together the order of literacy in Calcutta with its suburbs in the 24-Parganas is as follows: Christians—77.7 per cent., Zoroastrians—71.3 per cent., Jews—69.3 per cent., Jains—58.2 per cent., Buddhists—57.4 per cent., Sikhs—48.4 per cent., Hindus—44.5 per cent., Confucians—36.8 per cent., Muslims—31.0 and those professing tribal religions—8.5 per cent.

The following figures fairly represent the distribution of literate persons per 10,000:

Calcutta with Suburbs—

Males : literate—4,302.
literate in English—2,191.



Females : literate—1,213.
literate in English—832.

Calcutta—

Males : literate—4,388.
literate in English—2,295.

Females : literate—2,786.
literate in English—925.

Calcutta is primarily an industrial and commercial city and therefore the greater portion of its population lives on industry, trade and commerce. Of the entire population of Calcutta with suburbs about 272,024 live on industry, transport and trade. As the Census reports of 1921 show, this number was even greater then and of the entire population which was less in that period about 335,444 had these callings. The remarkable decrease in this number is apparently due to the universal depression in trade and commerce. The number of people who depend for their livelihood on activities relating to religion, law, medicine, instruction, letters, arts etc., and on service particularly in the State has increased by several thousands since 1921 but still it is not altogether more than 51,411 as the Census reports show.

The Hindu Society in Old Calcutta.

The early Hindu settlers of Calcutta were the Seths and the Basaks who were the native traders. Documents are wanting to give a picture of their Society. The first Calcutta Journals, the *Bengal Gazette*, *Samachar-darpan*, *Sangbad-darpan* and *Samachar-chandrika* were published between 1816 and 1822 and it is in these Journals that we get for the first time pictures of the contemporary Hindu society.

The *Suttee* represents the darkest feature of this society. Though the practice of the immolation of widows was nothing special to India in early days the fact remains that no attempt was made by the Hindu intelligentsia to put a stop to it be-



fore the end of the first quarter of the 19th century. It should however be noted that the Pandits of Benares tried to check it to some extent by issuing the religious injunction that widows below the age of 16, the widows who are pregnant and those who have little children to nourish should not be permitted to perform the *Suttee*. It seems curious that the largest number of *Suttees* used to take place in Calcutta and other places in its vicinity whereas the number of *Suttees* in other parts of Bengal was much less. The following figures appearing in the contemporary local newspapers give a picture of it for three years :

	1815	1816	1817
Calcutta and Suburbs	253	289	441
Dacca	31	24	52
Murshidabad	11	22	42
Patna	20	29	39
Benares	48	65	109

Amongst the European visitors Valentin in 1677 and Hamilton in 1727 wrote about the practice of *Suttee* from personal observation. It was in 1829 that Raja Rammohan Ray in face of some opposition from the orthodox Hindu society moved the Government of Lord William Bentinck to stop this practice by legislation.

The places of greatest attraction in the Hindu Society of Calcutta in those days were the private residences of some of the Zemindars who were patrons of art and literature. The most illustrious amongst these people was no doubt Raja Nabokissen of Shovabazar who had played an important part in the history of the first British settlement in Calcutta by helping the English considerably during their troubles with the Nawab. Not only was the Raja immensely rich but he was also an enlightened man in his days and was a great patron of art and literature and the members of his family followed this tradition for a long time. The following account from his *Memoirs* will speak not only about his own tastes but also about those of the aristocratic Hindu society in his days :



" His appreciation of fine arts, music in particular, was in every way worthy of himself. Harn Thakur and Nitai Das, well-known as composers of songs, were his *protégés* and he introduced in Calcutta society and popularised the *nautch* It is *Bainautch*. The songs of Kabis were a favourite entertainment of Hindu society. They were a curious illustration of the blended powers of metrical composition and controversy; songs composed by one person or party and sung before an assembly were then and there answered by another. The answer brought a reply and so the song duel went on till one side was fairly exhausted..... Of another kind of musical entertainment known as *Akhrai*, the Maharaja was a distinguished and probably the first patron. Kului Chandra Sen who was not only competent in *Akhrai* but probably its founder, received great encouragement. A cousin of Kului—Ram Nidhi Gupta—popularly known as Nidhoo Babu, made great improvement in the art. Distinguished musicians, singers and players on instruments came to him attracted by his fame as a votary of Muses and none went disappointed." Such were the ways of the aristocratic Hindu society in Calcutta and those who were equally enlightened followed the same customs. The patronage of the Zemindars, in fact, kept the art and literature of the country living. When these functions used to take place in the houses of the rich people the public were not excluded from them and had a considerable share in the enjoyment.

Amongst the religious ceremonies the Durga Puja used to be performed in the houses of these rich people with singular pomp and the whole Hindu society of Calcutta was astir to attend it. A contemporary journalist gives an account which is worth quoting (*Asiatic Journal*, 1816) :

" The festival of Doorga Pooja is now celebrating in with all the usual concomitants of clamour, tinsel and glare. The houses of wealthier Begalees are thrown open for the reception of every class of the inhabitants of this great city; the hospitality so generally displayed, is worthy of every praise which it is in our power to bestow. We had no opportunity on Monday evening of discovering in what particu-



lar house the attraction of any novelty may be found but from a cursory view we fear that the chief singers Nik-hee and Ashroon, who are engaged by Neel Munee Mullick and Raja Ram Chunder, are still without rivals in melody and grace. A woman, named Zeenut, who belongs to Benares, performs at the house of Budr Nath Baboo, in Joro Sanko. Report speaks highly of a young damsels, named Fyz Boksh who performs at the house of Goroo Persand Bhos."

Besides these amusements the indigenous dramatic performances called *Yatra* were also very popular. These *Yatras* which still survive have more or less a religious character and deal with classical topics. They are less dramatic in character. The modern Bengali drama came into being under western influence between 1852 and 1872. In the first stage remarkable attempts were made by some Bengali gentlemen of social standing to have their own theatres for amusement of their friends. On December 28, 1831 the Hindu Theatre was started by Prasanna Kumar Tagore. A theatre belonging to Nabin Chandra Basu, a wealthy resident of Shyambazar was started as early as 1833 and in 1835 it staged a dramatic version of *Vidyasundar*. From 1852 more systematic attempts were made in this direction and the Bengali stage and modern Bengali drama came into being. But in the early days of Calcutta Hindu society had to remain content with the old *Yatra* which was largely appreciated.

The temple of Kalighat was the place of pilgrimage for orthodox people in those days as it is even now. Evidences are wanting to determine the date of the foundation of the Kali temple at Kalighat. But we have seen that the place is mentioned as early as 1495 by Vipradasa in *Manasa-mangala*. Mythology would tell us that when Siva was roaming all over the world with the body of the dead Sati unmindful of everything else, Vishnu with his discus cut the body of Sati into 51 pieces, each of which fell in a particular place. All these places came to be held sacred by the Hindus (*pithasthana*). Kalighat commemorates the place where the toe of the right foot of Sati fell. Whatever the significance of the myth may be, Kalighat is still sacred to the Hindus all



over India and the Hindi invocation *Bam Kali Kalkattawali* points out how widely the Goddess of Kalighat is esteemed even in Northern India.

On account of the importance of the place in the eye of the public even the East India Company used to pay respects to the shrine. It is said that in their earlier days the Company used to offer Puja to the deity. In the *Life and Times of Carey, Marshman and Ward* it is said : "Last week a deputation from the Government went in procession to Kalighat and made a thank-offering to this Goddess of the Hindus, in the name of the Company, for the success which the English have lately obtained in this country. Five thousand Rupees were offered. Several thousand natives witnessed the English presenting their offerings to this idol."

A contemporary account says : "The daily offerings to this Goddess are astonishingly numerous ; on days when the weather is very unfavourable not less than 320 pounds of rice, twenty-four of sugar, forty of sweet-meats, forty of clarified butter, ten of flour, ten quarts of milk, a peck of peas, eight hundred plantains and other things are offered, and eight or ten goats sacrificed. On common days of all these things three times the quantity, and at great festivals or when a rich man comes to worship, ten, twenty or forty times this quantity and as many as forty or fifty buffaloes and a thousand goats are slain."

The same account gives us an idea what the rich people used to spend for worshipping the goddess. When Raja Nabokissen paid a visit to the temple at Kalighat he spent not less than 100,000 Rupees on the worship of this goddess. Amongst the offerings was a gold necklace valued at 10,000 Rupees, a rich bed, silver plates, dishes and basins, sweetmeat and other food sufficient for the entertainment of a thousand persons and trifling presents of money to nearly two thousands of the poor.

Early European Society.

The European society in Calcutta in earlier days of the English settlement was not quite a normal one. It was an



age when communication with their motherland was not so brisk and the Europeans were placed in a country where they were practically isolated from the people and had to communicate with them only in matters of business. Besides in order to be acclimatised in the tropical climate of the country they had to change some of their habits. "The Home Government did what they could to restrain the licentiousness of their servants abroad. They sent out strict rules for the conduct of their subordinates and directed that hardened offenders should be at once sent home. They also directed the use of a form of prayer, beseeching God that 'these Indian nations, amongst whom we dwell, seeing our sober and righteous conversation, may be induced to have a just esteem for our most holy profession of the Gospel.' "

Even European writers admit that the early state of European society in Calcutta did not represent a high state of morality. The following satirical sketch published in Hickey's Gazette in 1780 gives a picture of the society of those days :

- Q. What is commerce?
A. Gambling.
- Q. What is the most cardinal virtue?
A. Riches.
- Q. What is the amor patræ?
A. Amor sui.
- Q. What is fraud?
A. Detection.
- Q. What is beauty?
A. Paint.
- Q. What is punctuality?
A. An observation of the appointments of duelling and intriguing.
- Q. What is gentility?
A. Extravagance.

Q. What are public taxes?

A. Pack saddles.

Q. Who are the people?

A. Nobody.

The following published in a Calcutta newspaper in 1781 tells the same story :

WANTED.

A resolution not to bribe, or a determination not to be bribed.

Lost—the dignity of high life in inattention to trifles.

Stolen—into the country, the inhabitants of the Esplanade.

On sale—For ready money whatever ought to be purchased by merit only.

The first English settlement in Calcutta is accompanied with a romance. Sometime in the year 1678 Charnock who was walking about the banks of the river at Hooghly observed a young Hindu widow of beautiful aspect, gorgeously arrayed, proceeding towards the funeral pyre of her aged husband. The too susceptible Charnock became smitten with her charms and as she appeared to be reluctant to sacrifice herself, he with some assistance rescued her, took her to his home and she became his wife and bore to him several children. She died and her remains were interred in the family vault in St. John's Church-yard where her husband used to sacrifice a fowl on the anniversary of her death.

Among the early English settlers in Calcutta early rising was a rule and a morning ride was frequently indulged in. According to a contemporary writer : " At four o'clock in the morning while it is yet utterly dark, there is an universal stir throughout the house, much talk of horses, hats, whips and coffee, and a voice at the door enquiring whether a ride or a drive would be preferable. Work also began early, the hours at Public offices being from 9 o'clock to 1 in the morning and from 7 o'clock till 9 o'clock in the evening. Dinner was served at 2 and was a huge affair. Much wine was drunk." A wag in the *Calcutta Gazette* of October 9, 1788,



suggests the following " Guides to health "—" The gentlemen are particularly entreated not to eat above four pounds of solids at a meal, or drink above six bottles of claret. Dancing will be extremely fatal to the ladies, if taken more than three times a week, and they are positively forbid to wear full dresses of either satin or velvet, until the 1st November."

A French scientist, Victor Jacquemont, who was in Calcutta in 1829, speaks about the daily habits of the English in Calcutta in the following terms :

" All around me take three meals a day and religiously abstain from mixing water with the most spirituous wines coming from Spain and Portugal. Then when it becomes cool with the nightfall they get on horseback and both young and old gallop for several hours like automatons without any purpose. They come back home all in sweat and for having an easy and light night sit at the table where they remain for two hours and retire only for going to bed. There is much of stupidity in this exhibition of *manliness* which the English think themselves obliged to make."

In other places of his account Jacquemont strongly speaks of the intemperance, love of luxury, absence of social virtues and vanity being the characteristics of the Anglo-Indian society of Calcutta.

" The rage for smoking," wrote a contemporary chronicler in 1789 " extends even to ladies, and the highest compliment they can pay a man is to give him preference by smoking her *hookkah*." To continue in the words of another contemporary chronicler " the custom of reposing if not sleep after dinner is so general that the streets of Calcutta are, from four to five in the afternoon, as empty of Europeans as if it were midnight. Next come the evening airings on the course, where everyone goes, though sure of being half suffocated with dust. On returning thence, tea is served and universally drunk here even during the extreme heats. After tea, either cards or loo fill up the space till ten when supper is usually announced. Formal visits are paid in the evening, they are generally very short as perhaps each lady has a dozen

calls to make and a party waiting for her at home besides. Gentlemen also call to offer their respects and if asked to put down their hats, it is considered as an invitation to supper."

From a letter written by Cornwallis to his son at Eton we get a glimpse of the daily habits of an Englishman in Calcutta in his days: "I get on horseback just as the dawn of day begins to appear, ride on the same road and the same distance, pass the whole forenoon after my return from riding in doing business.....drive out in a phaeton a little before sunset, then write or read over letters or papers on business for two hours, sit down at nine...to some fruit or biscuit and go to bed after the clock strikes ten." Public ceremonies were held in the mornings. It was the custom of Cornwallis who did not set much store by formalities, to give the word of command, "off coats" as soon as he sat down to table, in order to make his guests more comfortable.

Calcutta society in those days was full of gaiety and there was no dearth of amusements. Billiards were then as now a favourite game. "The sums won and lost must keep the blood in perpetual fever. In private families, the billiard is a kind of state-room. At the coffee houses you are accommodated with tables and attendants for eight annas or half a rupee, by candle-light, a certain number of hours—every coffee house having at least two tables so that men of spirit have as many fashionable opportunities of themselves here as Europeans can boast. Selby's Club was a famous gambling one but Lord Cornwallis put down public gambling with a high hand."

Boating in long handsome boats called snake-boats was much practised, particularly in the evening, with bands of music. Gentlemen kept their pleasure yachts and went occasionally in them with their friends to Chandernagore or Shuksagaur on pleasure trips. There are a number of contemporary accounts of such boat trips and of the different kinds of native boats which were used for such trips.

Stavorinus states in 1770 about such trips: "Another boat of this country which is very curiously constructed is called a Mourpankhy; these are very long and narrow and



sometimes extending to upward of a hundred feet in length and not more than eight feet in breadth, they are always paddled, sometimes by forty men and are steered by a large paddle from the stern, which is either in the shape of a peacock, a snake or sometimes other animals, the paddles are directed by a man who stands up and sometimes makes use of a branch of a plant to regulate their motion, using much gesticulation and telling stories to excite either laughter or exertion. In one part of the stern is a canopy supported by pillars on which are seated the owner and his friends, who partake of the refreshing breeze of the evening. These boats are very expensive, owing to the beautiful decorations of painted and gilt ornaments, which are highly varnished and exhibit a considerable degree of taste." An account of Warren Hastings' trip to the *sagaur* says " their budgerows were well stored with provisions, and every requisite etc.; so with pendants flying, and bands of music to the last man and instrument to be found in Calcutta. they attended him to Sagaur, the extremity of the river." Lord Wellesley's state barge is described in 1803 as " richly ornamented with green and gold, its head a spread eagle gilt, its stern a tiger's head and body, the centre would convey twenty people with ease."

The high officials in those days used to live in greater luxury than was possible later. An immense number of servants was kept in addition to slaves. " One hundred and ten servants to wait upon a family of four people," writes Macrabie, Secretary and brother-in-law of Francis, " and yet we are economists."

Previous to the Battle of Plassey (1757) there was hardly any metalled road in Calcutta. This is why carriages were not much used. Palanquin was greatly in vogue as it was the most convenient conveyance. The Governor and the senior member of the Council only used carriages.

Racing was then popular in Calcutta as now. There were two race courses, one near Garden Reach and the other on the maidan. There was so much of enthusiasm about it that in 1780 a subscription plate of Rs. 2,000 was advertised and it was stated that at the close of the race the stewards



would give a ball to the gentlemen and ladies of the settlement. Lotteries were then the order of the day.

It has been stated by more than one traveller that English settlers of those days were hospitable. In an account of travels (1760—1768) it is observed : "There is no part of the world where people part with their money to assist each other so freely as the English in India." The guests used to be treated sumptuously as is proved by the following account : "Breakfast is described as the only *degage* meal, every one ordering what is most agreeable to their choice and in elegant undress chatting *a la volonté*, whilst on the contrary, dinner, tea and supper are kinds of State levees. At twelve a repast is introduced consisting of cold ham, chicken and cold shrub. Supper was light at 10 o'clock, a glass or two of light wine with crust, cheese, then the hookkah and bed by 11. Lord Cornwallis on the New Year's Day 1789 invited a party to dinner at 3½ at the Old Court House. Turtle and turkey courted the acceptance of the guest, a ball opened at 9½ in the evening, supper at 12, they broke up at 4 in the morning."

About drinks it is said : "Wine is the heaviest family article, for whether it is taken fashionably or medicinally, everybody drinks at least a bottle per day and gentlemen four times that quantity. Beer and porter were little used, the favourite drinks were madeira and claret, cider and perry also formed part of the beverages.....ladies drink their bottle of claret daily while gentlemen indulged in their three or four and that at five rupees a bottle."

There were eight hotels in Calcutta in the eighteenth century, the London, the Harmonie which occupied the present Police Court building, the Union, Wright's new Tavern near St. John's Church, the Calcutta Exchange, the Crown and Anchor, Beard's Hotel and Moor's Tavern. 'Monsieur de la Gallais Tavern' was famous for public breakfast and masonic banquets. Besides these there were in 1800 eleven punch houses and several eating houses and lodging houses in different parts of the town. There was a theatre in Calcutta before the sack of Calcutta by Siraj-ud-dowla. It was rebuilt in 1775-76 by public subs-



cription. The theatre was performed by amateur actors. A ball room was attached to the theatre.

The Portuguese in Calcutta.

Some of the Portuguese of Hooghly followed Job Charnock to Calcutta. They were given a plot of land at the site of the Old Fort for the purpose of erecting a chapel. The Augustinians immediately built a wooden chapel on the spot but it was pulled down in 1693 by the order of Sir John Goldsborough, the Chief Governor of the East India Company. The chapel was rebuilt in brick in 1700 further away from the old chapel in Murghihatta where the Cathedral now stands. In 1720 the Chapel was enlarged under the direction of the Vicar. It was ransacked in 1756 by the Nawab but the Chapel was saved. Towards the end of the 18th century the Catholic community in Calcutta was growing and the need for a bigger Church was felt. The new Church which still stands was therefore constructed in 1797.

The Portuguese, their descendants and converts who were first settled in Murghihatta subsequently dispersed to other parts of Calcutta. A number of them lived in the locality between Dharamtolah and Bowbazar Streets which was a fashionable quarter of Calcutta in those days and was known as the European quarter. The Catholics who settled in Baitakkhana obtained permission from Lord Wellesley in 1803 to build a new Church. This Church, the Church of our Lady of Dolours, was constructed in 1809-10.

Another Church, the Church of the Sacred Heart of Jesus was built on the Dharamtolah Street by the grandmother of Sir Walter de Souza.

Of the descendants of the Portuguese in Calcutta the name of Henry Louis Vivian Derozio is still dear to the Indians. He was born in 1809 in a house on the Lower Circular Road which is still in existence. At the age of eighteen he published his first book of poems which were well spoken of in the London Press and won for him the post of sub-editor of the *India Gazette* in 1826, and soon after that



he was appointed professor in the Hindu College, now the Presidency College. He was a remarkably successful teacher and taught literature, history and philosophy. He "possessed the rare power of weaving interest around any subject he taught." He was loved by his Indian students many of whom became very distinguished men of Bengal. "He worked for the emancipation of Hindu society and instilled into his pupils the ideals of liberalism and taught them to think for themselves." This brought in difficulties and Derozio was compelled to resign. But his pupils still loved to receive instructions from him as they did before. It has been justly said about him "the gifted Eurasian teacher, philosopher and poet, during the short period of his connection with the Hindu College did more to arouse, quicken and impel the thought of Young India than any man then living or since dead." He was an eloquent orator and had a remarkable journalistic career. He died in 1831 at the early age of 23 deeply mourned by his friends and admirers.

The East and the West

No healthy contact between the European and Hindu society took place before the end of the eighteenth century. The necessity of a better understanding between the two communities was first felt for the improvement of the administrative machinery. It was at the instance of Warren Hastings that serious attempts were made to acquire a knowledge of the Hindu Law and Custom.

Real contact between the two communities was started through the efforts of sympathetic scholars. The first amongst these was probably Sir William Jones—the famous Orientalist. Jones who was already versed in Arabic and Persian came to Bengal as a Judge of the Supreme Court. As a man of scholarly temperament he soon discovered that the field of research was very large in India. He founded the Asiatic Society of Bengal in 1784 and devoted himself to the study of Sanskrit with the help of Pandits. In 1788 he



pointed out to the Governor-General, Lord Cornwallis, the crying need of a digest of Hindu and Mahomedan Laws. As soon as the necessary sanction was given by the Government Jones entered upon this colossal task, and carefully selected a number of Hindu and Mahomedan scholars to assist him in his work. The work was not finished during his lifetime. They were completed through the efforts of Colebrooke. *The Mahomedan Law of Inheritance* was published in 1792 and the *Ordinances of Manu* in 1794.

The tradition of Sir William Jones was followed for some time by Orientalists like Colebrooke, Wilson and others who tried to come into closer touch with the Indian scholars to be able to understand better their culture. A real necessity was felt by the authorities to train the English civilians in the language and the literature of the country and for that purpose the College of Fort William was started in 1800.

The people of the country on the other hand began to appreciate better the value of European civilization through the efforts of people like Rev. Alexander Duff, David Hare, Derozio and Captain D. L. Richardson. As teachers they not only aroused a genuine interest of English literature in the Bengali students but won them over to their side by establishing bonds of real love and affection. Alexander Duff reached Calcutta in 1830 and opened an Institution in the same year for the propagation of the Gospel through education on Western lines through the medium of English. This was the General Assembly's Institution. On account of unavoidable circumstances he left this Institution in 1834 and founded another College called the College of the Church of Scotland. The two colleges were however amalgamated in 1908 as the "Scottish Churches College." He started the first Institution with 7 students but the number soon swelled to 1,200. He also opened a girls' School in 1857. David Hare was practically the father of Indian education, was one of the founders of Hindu College and a loving teacher. Captain Richardson came to India in 1819 was appointed Principal of the Hindu College and served as a military officer but gave up his office as an invalid. He

was the Principal of various colleges till 1861. "He was a sympathetic tutor, absolutely devoid of any race prejudice and was on terms of intimacy with many leading Indians of Calcutta. It was he who created a genuine taste in Bengali students for the literary treasures of the West."

At about the same time various missionary societies were making a tremendous effort to give the people education on Western lines. Towards the close of the last century they were teaching about 120,000 pupils in the country and it was nearly five times the number of students in the Government institutions.

Social intercourse between the European and the Indian society was not wholly lacking. When the first Bengali plays were being staged through the efforts of wealthy Indian gentlemen the audience was a mixed one. Many European gentlemen were invited to witness the performances and the band from the Fort William often played the Orchestra. When a play had been staged in the house of the Paikpara Raj in 1858 Sir Frederick Halliday, the Lieut.-Governor of Bengal attended with his family and there were besides many English ladies amongst the guests invited. One of the actors was warmly congratulated by Sir Frederick.

Englishmen also sometimes fought to remove the just grievances of the Indians. When the Indigo planters in Bengal chose to oppose English officials and Indian public men, a fierce agitation was started in Calcutta. Rev. James Long, a missionary imbued with the true spirit of Christianity, translated into English the *Nil Darpan*—"Mirror of Indigo," a Bengali drama which dealt with the cruelty with which the Indigo planters used to treat the helpless *ryots*. In the introduction to the English translation Rev. Long commented on the propaganda done by some of the English newspapers in favour of the planters. Long was brought to trial on July 18, 1861 and sentenced to a month's imprisonment and a fine of Rs. 1,000 which was immediately paid by an Indian citizen of Calcutta, for the sentence was regarded as a grave miscarriage of justice by all impartial observers including the then Bishop of Calcutta, Dr. Cotton.



Through the activities of the missionaries a number of young men with brilliant prospects were converted to Christianity. But there was no further progress in this direction after sometime on account of the reactionary movements in the Hindu society itself and a closer contact between the East and the West gave rise to other movements.

New religious movements.

Western influence on the Hindu society manifested itself in various ways. It indirectly contributed to the rise of the Brahma Samaj Movement which was started by Raja Ram Mohan Ray. Ram Mohan was in Calcutta from 1814 to 1830. He was not only an advocate of English education but also at the root of several reformist movements, both social and political. In respect of religion he was anxious to introduce a new mode of worship in the Hindu religion. "He was opposed to the conventional Hindu worship of gods and goddesses, opposed to the caste system, opposed to Suttee which he helped to abolish. He was a Vedantist and his years of stay at Calcutta were occupied with preaching the monotheistic doctrines of Vedanta." In 1828, he started the *Upasana-sabha* in which a congregational mode of worship was introduced. Ram Mohan left for Europe in 1830 where he died in 1833. His religious movement in Calcutta which had not died away in the meanwhile was taken up again in right earnest by Maharshi Debendranath Tagore in 1843. Debendranath had a number of co-workers in the task. Though they questioned the infallibility of the Vedas they made their stand on the Upanishads. There was therefore no sharp difference with the orthodox section of the Hindus. But Keshab Chandra Sen soon tried to give a distinct shape to this movement, and that led to a great schism amongst the followers of the new movement. The faith of Keshab Chandra was more eclectic in nature than that of Debendranath. Keshab Chandra was greatly influenced by the Bible and did much to propagate the new faith by organising missionaries. In 1866 he seceded from Debendranath Tagore and founded



the 'Brahma Samaj of India.' Branches of this Samaj were founded in different parts of India. In 1878 a large body of prominent Brahmas separated from Keshab Chandra and founded the 'Sadharan Brahma Samaj' on more democratic lines. This Samaj now claims the largest number of followers.

The conversion of some of the best young men of the country to Christianity and the foundation of the Brahma Samaj had their reactions in the orthodox Hindu society. The powerful guardians of orthodox Hinduism were men like Raja Radha Kanta Dev and Ram Kamal Sen. Thus in the informal meeting of the foundation of the Hindu College the orthodox Hindu members refused to work with Raja Ram Mohan Ray who was thus compelled to withdraw from the Committee. Opposition was also offered to the Christian Missionaries and papers were started for that purpose. Derozio was removed from the staff of the Hindu College because his teachings had begun to revolutionize the thoughts of the Hindu boys. Various religious societies were soon founded. In 1830 the *Dharma Sabha* was established under the patronage of Raja Radha Kanta Dev. Great importance began to be attached to the *Bhagavadgita* and the ideas contained in it began to be propagated. Even the great novelist, Bankim Chandra Chatterji helped this movement by publishing a Bengali commentary on the sacred text.

The appearance of a great man like Ramkrishna Paramahansa and his famous disciple Vivekananda saved Hindu society from complete wreckage. Ramkrishna who was probably the greatest *sadhak* of his days was not so aggressive a Hindu as Swami Vivekananda was. It is said that Ramkrishna himself tried, through the medium of all religions, to attain the goal and that in a spirit of toleration he declared that all the religions are equally effective means of attaining the goal. This did not help a little in strengthening the faith in Hinduism. Swami Vivekananda who attained his first success in the cause of Hinduism at the Parliament of Religions held at Chicago was an apostle of the Neo-Vedantic movement in the country. This movement succeeded in



awakening in the hearts of the Bengali youth a consciousness of their ancient religious culture and a sense of duty and responsibility to their spiritual heritage. The Ramkrishna Mission was started by him in 1899 and there are now more than 100 branches of this mission all over India.

The Arya Samaj has very little following either in Calcutta or in other parts of Bengal. In recent years the Hindu Sabha and the Hindu Mission have been very active particularly amongst the 'untouchables' and the immigrant primitive population in some of the Bengal districts but it is still impossible to estimate the effect of their movements amongst the people.

New Social Movements.

Of the new social movements which were started in the 19th century we have already mentioned the attempt made by Raja Ram Mohan Ray for the abolition of the Suttee. The next social movement which agitated the Hindu society to a greater extent was the widow-remarriage movement. As early as 1845 Moti Lal Sil promised to make a gift of Rs. 10,000 to any Hindu who would volunteer to marry a widow of his own faith. His appeal to the orthodox section of the Hindu society met with a strong rebuff. But when Pandit Iswar Chandra Vidyasagar, a man who was widely respected, appeared on the scene Hindu society could not brush aside the problem so easily. Vidyasagar came out with a book in support of widow-remarriage. Petitions containing the signatures of a large number of people were sent to the Government and the widow-remarriage Act was passed in 1856. Though not on a wide scale, young widows were now married even in high class Hindu societies. The movement has not died away since the time when it was started. In modern times the Hindu Sabha is one of greatest champions of widow-marriage and there are several societies in Calcutta which advocate the cause of widow-remarriage.

Vidyasagar was also instrumental in starting a campaign for the abolition of polygamy which had been the curse of Kulinism in Bengal. In this campaign he was joined by others and in 1855 some leading men of Calcutta and its suburbs submitted a joint petition to the Legislative Council for an act against the institution of polygamy. Similar petitions were also submitted by orthodox Pandits. Government did not take any action but within a short period the movement succeeded in changing the views of the people altogether in the matter. Education and economic condition also helped considerably in eradicating the evil. Polygamy at present is practically unheard of amongst the Hindus.



CHAPTER III

GROWTH OF CALCUTTA AS A CENTRE OF EDUCATION.

Indigenous System of Education.

The details collected at the beginning of the 19th century through efforts of some officials appointed by the Government show that the percentage of literate people in Bengal was not negligible. According to the estimate of Rev. Adam (1835) the number of indigenous schools in Bengal and Bihar was something over 100,000. The calculation was approximate but Adam recorded that "the system of village schools is extensively prevalent, that the desire to give education to their male children must be deeply seated in the minds of parents, even of the humblest classes, and that these are the institutions, closely inter-woven as they are with the habits of the people and the customs of the country."

The number of these indigenous schools in Calcutta was considerable. A minute enquiry instituted in 1818-19 by the Calcutta School Society showed that within the legal limits of Calcutta the number of such schools was 211 in which 4,908 children received instruction. This figure represented about one-third of the number of the Bengali children capable of receiving instruction. In 1821, of these schools 115, containing 3,828 scholars received books from the School Society, and were examined and superintended by its officers and agents while 96 schools containing 1,080 scholars, continued entirely unconnected with the Society. In 1829 the number of schools in connection with the Society had been reduced to 81. *The Calcutta School Book Society* was founded in 1817 with the object of the preparation and gratuitous supply of works useful in schools and seminaries. The success of this Society led to the foundation of another. *The Calcutta*

School Society was started in 1818 with the object of encouraging the vernacular education already prevalent in the country. The improvements introduced by it were various: "Printed instead of manuscript school-books are now in common use. The branches formerly taught are now taught more thoroughly, and instruction is extended to subjects formerly neglected, *viz.*, the orthography of the Bengali language, geography and moral truths and obligations. The mode of instruction has improved. Formerly the pupils were arranged in different divisions according as they were learning to write on the ground with chalk, on the palm-leaf, on the plaintain-leaf, and on paper respectively, and each boy was taught separately by the school-master in a distinct lesson. The system of teaching with the assistance of monitors, and of arranging the boys in classes, formed with reference to similarity of ability or proficiency, has been adopted."

The Society further organised a system of superintendence by the appointment of a Pundit and a Sircar to each of the four divisions into which the schools were divided. It also arranged for examinations both public and private. The measures adopted by the Society for the improvement of schools received special approbation from the Court of Directors and the Society was given a grant from the Government. The activities of the Society, however, became very limited since 1833.

The number of Institutions of Hindu learning in Calcutta and the district of 24-Parganahs was considerable. The number of such institutions in Calcutta in 1818 was 28 which are mentioned by name. There were probably a few more which were not taken notice of. The *Nyaya* and *Smriti Shastras* were principally taught in these Institutions. These colleges were situated in the residences of Pundits in the following localities of Calcutta :

Hati-Bagan	...	...	6
Ghoshalu-Bagan	...	...	1
Shikdarer-Bagan	...	...	1
Bag-Bazar	...	...	2



Talar-Bagan	...	...	1
Lal-Bagan	...	...	2
Shimla	...	...	3
Huree-Tukes-Bagan	...	...	1
Arukoolee	...	...	3
Thunthuniya	...	...	2
Mulunga	...	...	1
Shova-Bazar	...	...	1
Veerupara	...	...	1
Italee	...	...	1

Mr. Ward says that 173 students were actually getting their training in these colleges.

Hamilton states in 1801 that within the limits of 24-Parganahs excluding Calcutta there were about 190 Seminaries in which Hindu Law, Grammar and Metaphysics were taught. These institutions were maintained by the voluntary contributions of rich Hindus and the produce of charity lands, the total annual expense being Rs. 19,500.

Adam after making a thorough investigation into the condition of education in Calcutta and the different districts of Bengal submitted to the Government that the "existing native institutions from the highest to the lowest, of all kinds and classes, were the fittest means to be employed for raising and improving the character of the people—that to employ those institutions for such a purpose would be the simplest, the safest, the most popular, the most economical, and the most effectual plan for giving that stimulus to the native mind which it needs on the subject of education, and for eliciting the exertion of the natives themselves for their own improvement, without which all other means must be unavailing."

Adam thus recommended an improvement of the Vernacular Schools as they were based "on the old municipal system of the Hindus, by which each village had its chief, its accountants, its priest, smith, carpenter, potter, barber, washerman, poet, doctor, and though last, not the least, its village or hedge schoolmaster, called Guru Mahashay. The village system was a brotherhood."



It was rather unfortunate that Adam's recommendation based on very sober judgments was rejected by the Calcutta Council of Education as "almost impracticable." The Council was of opinion that "efforts should be at first concentrated to the chief towns or Sudder stations of districts, and to the improvement of education among the higher and middling classes of the population."

Mr. Adam resigned his office in disgust and the number of vernacular schools in the country gradually dwindled away for want of support. The effect of this negligence was so far-reaching on the literacy of the country that when an estimate of it was taken by the Inspector of Schools in 1861 it was found out that about three persons only per every hundred in the country were literate. Various efforts were subsequently made to improve the condition of vernacular schools but to no appreciable effect.

The first Government College to be started was the *Calcutta Madrasa*. It was founded by Warren Hastings with the object of imparting instruction in Arabic as well as Persian. Persian was still the court language of the country. Public help was not wanting in financing the Institution as Maharaja Nobokissen came forward with the handsome donation of Rs. 300,000. The *Calcutta Madrasa* is still perpetuating its old traditions. It still affords Moslem students not only of Bengal but also of other Provinces facilities for instruction in advanced Islamic courses.

Warren Hastings was willing to accord the same patronage to the Hindu Pandits. But the *Sanskrit College* was not founded till 1824 when Lord Amherst became the Governor-General. But more important measures were taken in the meantime to introduce English education to the youth of the country.

English Education.

The greatest advocate of English education was Macaulay (afterwards Lord Macaulay) who came to Calcutta as the first Law Member of Governor-General's Council. He expressed



his views in a minute dated the 2nd February, 1835 in the following manner : " I think it is clear that we are not fettered by the Act of Parliament of 1813, that we are not fettered by any pledges expressed or implied, that we are free to employ our funds as we choose, that we ought to employ them in teaching what is best worth knowing, that English is better worth knowing than Sanskrit or Arabic, that the natives are desirous to be taught English and are not desirous to be taught Sanskrit or Arabic, that neither as the language of law, nor as the language of religion has the Sanskrit or Arabic any peculiar claim on our encouragement, that it is possible to make the natives of this country thoroughly good English scholars, that to this end our efforts ought to be directed."

As early as 1823 Raja Ram Mohan Ray had made a similar suggestion to Lord Amherst in an open letter. He resented the Government measure of establishing a new Sanskrit School at Calcutta of the old type and recommended a more liberal and enlightened educational policy to the Government " embracing Mathematics, Natural Philosophy, Chemistry, Anatomy, with other useful Sciences.....employing a few gentlemen of talent and learning educated in Europe and providing a College furnished with necessary books, instruments and other apparatus." The Government however did not move in the matter till 1835 when Macaulay sent his famous minute.

On the 7th March, 1835 the Governor-General in Council passed a resolution directing that all available funds should be henceforth employed for imparting to the native population a knowledge of English literature and Science through the medium of the English language. Thus for the first time a decisive step was taken to deprive the country of national education and a new system of education was imposed on them in order to make them, in the words of Macaulay himself, " a class who may be interpreters between us and the millions whom we govern—a class of persons, Indian in blood and colour, but English in tastes, in opinions, in morals and intellect."



The College of Fort William was established in 1800 for the study and training of civilians from 'Home' in the language and literature of the country where they were to work. Since then it became incumbent on the Civilians to pass an examination in the laws and regulations and the languages of the country. Reverend William Carey was appointed teacher of the Bengali and Sanskrit languages in April 1801. Besides Rev. Carey a number of Pandits were employed in the Bengali department during the first eighteen years of the existence of the College. A number of text-books in Bengali were composed and published and besides a Grammar and Dictionary of the Bengali language by Rev. Carey himself.

Several schools on western models came into existence through private efforts at about the same time. About 1780 one Mr. Hodges advertised a school near the Armenian Church for teaching, reading and needle-work. A "Boys' boarding school" beyond Chitpore Bridge was advertised by another. In 1781 Mr. Griffith had a boarding school in his garden house near Baitakkhana. A school for boys was opened by Mr. Archer in 1800 and his effort met with success. Other schools, Farell's Seminary and the Dharamtallah Academy, came into existence about the same time. The founders of these schools showed the way and a number of other schools on the same model was soon started, through the efforts of enterprising individuals. The Oriental Seminary was established in 1823 and it gave sound English education unalloyed by missionary influences. Derozio received his lessons there.

But the premier Institution which served the purpose of imparting English education to young Bengal was the Hindu College originally called the *Hindu Mahavidyalaya*. The college was founded on the 17th January, 1817 through the enthusiasm and industry of David Hare and Raja Ram Mohan Ray. The others who joined hands with them were Sir Hyde East, Maharaja Tej Chandra Bahadur, Gopee Mohan Tagore, Joy Kissen Singh, Raja Gopee Mohan Deb and Ganga Narain Das. For several years the College was in a precarious condition till in 1823 through the intervention of David Hare the Government allowed it to stand on the ground acquired for



the erection of the Sanskrit College building. In 1825 the college was subjected to the supervision of the President, Committee of Education. The subsequent career of the Institution was glorious. Its boys became the pioneers of all movements which agitated the country. In 1855 the College was taken over by the Government, its name changed into " Presidency College " and chairs for moral and mental philosophy, logic, natural history, astronomy, and geology were established.

The education of girls was not entirely neglected when the indigenous system of education was prevalent in the country. But no serious step was taken to impart education on western lines to the girls before the beginning of the 19th century. Some girls' schools had already been founded in Calcutta through private efforts in the last quarter of the 18th century but they were mostly meant for European girls. In 1819 the Calcutta Juvenile Society was founded for supporting the Bengali Female Schools. It established within a short time a full-fledged girls' school and began to give instruction in reading, writing and needle-work. In 1822 the Ladies' Society for native female education was established.

J. E. Drinkwater Bethune was instrumental in giving a real start to female education in Bengal. A girls' school named after him was founded in 1849. Some of the leading gentlemen of the time like Pandit Iswar Chandra Vidyasagar, Peary Chand Mitter and Peary Chand Sarkar identified themselves entirely with the cause of female education and public sympathy was not at all wanting. The contemporary Journals expressed every sympathy for its cause.

Calcutta Schools and Colleges.

Since the institution of the present system of education in the Province the number of schools both primary and secondary has steadily grown. But the state of education is still far from satisfactory. In Calcutta itself the Corporation, as we have already seen, has made rapid strides since 1923 in imparting primary education to the girls and boys

within the city. Some of the municipalities in the districts have also contributed in no negligible manner to the spread of education for sometime past. According to the Government report the number of primary schools for boys and girls in 1935-36 fell from 64,309 to 62,150. But the number of pupils attending primary schools of all types rose from 2,078,079 to 2,114,435. As far as Calcutta is concerned there were on the 31st March 1936 about 512 primary schools of which 230 are managed by the Corporation. Amongst the primary schools in the Province there are about 880 night schools attended by 24,523 pupils and 354 continuation schools with 8,298 pupils.

There are at present about 122 High English schools in Calcutta which provide Secondary Education to the boys. Amongst these 60 schools are fully recognised whereas the remaining 62 have been provisionally recognised by the University of Calcutta. Some of these schools, we have seen, are very old Institutions which were founded even before the creation of the University.

Presidency College.

The Presidency College was formally established on the 15th of June, 1855, under orders from the Honourable the Court of Directors of the East India Company, though there is evidence that it had already started informally a year previously. The circumstances of its establishment connect it closely with the Hindu College or Mahavidyalaya, founded by a number of Hindu gentlemen with the aid of Sir Edward Hyde East, Chief Justice of the Supreme Court, and opened on the 20th of January, 1817. This origin connects the Presidency College also with the Hindu and Hare Schools, and more specially with the former, which continues the Junior Department of the Hindu College, as the Presidency College continues the Senior. The graduate scholarships attached to the Presidency College are a consequence of this connection, being derived from the Hindu College Fund.



Presidency College is thus in its beginnings carried back to the first efforts to promote liberal education in British India, and is associated with David Hare and Raja Ram Mohan Roy, who were inspirers of the movement which led to the foundation of the Hindu College.

From 1855 to 1910 the Presidency College was administered by the Education Department under the Director of Public Instruction, Bengal. In 1909 a Governing Body was constituted in accordance with Chapter XIX of the University Regulations, and met for the first time on Tuesday, the 8th of March, 1910.

Post-graduate teaching is now under the control of the University, but several members of the college staff are also Post-graduate Lecturers. There is a total accommodation for 1,200 students in the college of whom 960 are undergraduate, of these 460 are Arts and 500 Science students. The actual numerical strength of students in 1938-39 was 1,063. The Library contains about 49,000 volumes.

St. Xavier's College.

St. Xavier's College, which is under the direction of the Society of Jesus, was established in 1860 in an imposing building situated on Park Street. The stately portico, the hall and adjoining chapel are a century old and were once part of the " Sans Souci Theatre." The premises are among the largest of any private educational institution in Calcutta. The ample playgrounds are a special feature of St. Xavier's.

The University Department teaches up to the B.A. and B.Sc. degree. B. T. Classes have also been recently opened. Its students number about 1,147, the most cosmopolitan set of perhaps any Art College in Bengal, for, besides a large number of Hindu and Mahomedan students, there are some Anglo-Indians, Indian Christians, and a sprinkling of Jews, and Parsees and Buddhists.

For the last 60 years St. Xavier's has enjoyed a high reputation for science teaching due in particular to the efforts of Rev. Fr. Lafont S.J., who



for nearly 40 years was a great pioneer of science teaching in Calcutta—a popular lecturer universally esteemed, always the first to acquaint the public with the latest inventions. With the help of numerous friends, chiefly from among the Indian nobility, he succeeded in getting together a fine collection of Physical Science apparatus. Since his death in 1908, the laboratories have steadily expanded, and a variety of new apparatus, including a large wireless installation, has been added to the existing collection.

The College is fortunate in possessing an Astronomical Observatory, rich in instruments of great value. Its 9 inch refracting equatorial and its 10 inch reflector rank among the largest telescopes in India. The Observatory affords a unique opportunity to students for acquiring a taste for experimental Astronomy.

For nearly 50 years the late Fr. Francotte enjoyed a wide reputation for his meteorological work; but since his death in 1923, the Meteorological Observatory has been closed.

The various libraries in the College contain together nearly 27,000 books. The most remarkable is the Goethals' Indian Library with about 8,000 volumes, collected by the late Dr. P. Goethals, Archbishop of Calcutta, and bequeathed to the College. The books dating from the Portuguese and Dutch periods form a unique treasure, as also the numerous plates—coloured, photographic or engraved—on Archaeology, Ethnology, Botany, Scenery, etc.

The Scottish Church College.

The history of this College, which is situated in Cornwallis Square, may be traced back to 1830, when the General Assembly's Institution was founded by the Rev. Alexander Duff. In 1843, however, Dr. Duff separated from his College and established another College under the name of the Free Church of Scotland Institution. These two Institutions were reincorporated on 1st June 1908, as "The Scottish Churches College" and later on "The Scottish Church College." It is one of the best Institutions managed by mis-



sionaries and one that has done much for the spread of education among Indians. Its hostels are also well managed, and special attention is paid to athletics. The College provides for co-education and the total number of its students in 1938 was about 1,346. The College Library contains about 16,000 volumes.

Sanskrit College.

The College was founded in 1824 for the encouragement of the study of Sanskrit language and literature and the cultivation of European literature and Science. It is thus one of the oldest Government Institutions. It was connected with scholars like Iswar Chandra Vidyasagar, Mahesh Chandra Nyayaratna and Haraprasad Shastri. The College section is affiliated up to the B.A. standard. The Oriental Department of the College prepares pupils for the First, Second and Title Examinations of the Bengal Sanskrit Association. A special class has been opened for teaching the Vedas and the salary of the Professor is met from a special fund called the Dwarkanath Pal and Madhabchandra Giri funds.

Bethune College.

The College was founded for women's education by Mr. J. E. Drinkwater Bethune in 1849. It was first held in the house in Sukeya Street of Raja Dakshinaranjan Mukherji, Talukdar of Oudh and Zemindar of Bengal. A building for the institution was constructed in 1851 on a plot of land given by the Raja on Cornwallis Street. Mr. Bethune passed away before the building could be completed. So long as he was living all the expenses of the school were met from his own pocket. At the time of his death the Institution with the new building was handed over to the Government. Through the earnest endeavour of Sir Alfred Croft the School was amalgamated in 1878 with another Institution of the same kind, the Banga Mahila Vidyalaya. In 1883, B.A. classes were opened in the College Department and it was formally



affiliated to the University in 1888. The College Department is affiliated up to the standard of Intermediate Arts and Science and B.A. The numerical strength of the students in the College in 1938 was 336.

Vidyasagar College.

The Vidyasagar College was originally founded in 1859 under the name of Calcutta Training School. It continued its existence in the same condition up to 1862 under the management of its founders. In 1864 the management devolved entirely on Pandit Iswar Chandra Vidyasagar and the name "Metropolitan Institution" was substituted for the old name. In the years 1872 and 1879 the College was affiliated to the Calcutta University first to the standard of an Intermediate college and then as a First grade college. The Institution in its present form was the handiwork of Pandit Iswar Chandra Vidyasagar. It was the first attempt to impart high education to middle class Hindus at a small cost. The name of the college was changed by the Board of Trustees in 1917 to Vidyasagar College in honour of the great man who built it up. The College has at present two departments, one for men and the other for women. It is now affiliated to the standards of Intermediate Arts and Science, B.A., B.Sc., and B.Com. The number of students in the College in 1938-39 was 4150, and is thus the largest in any college in Bengal.

The City College.

The College has grown out of the City School which was founded in 1879 and formally opened by Lord Ripon in 1884. It is under the management of the Brahmo Samaj Education Society. Its object is to promote "the cause of education in the highest and widest sense, to make that education, comprehending the mind, heart and body and founded on the theistic basis, conduce to the good of man and the glory of God." It is however open to all students without distinction



of race, creed or caste. The number of students in 1938-39 was 1322 of which 14 were women. The College is affiliated to the standards of Intermediate Science and Arts, B.A. and B.Sc.

Ripon College.

The Institution was originally established as a school in 1880. It continued for two years under the management of a Committee and in 1882 the management entirely passed into the hands of Sir Surendranath Banerjee, who thus became the sole proprietor of the Institution. By 1884 it became a first grade College and it is now affiliated to the standards of Intermediate Science, B.A., B.Sc. and B.L. The number of students in 1938-39 was 2858.

Bangabasi College.

The College grew out of the Bangabasi School which was founded in 1885. The College was formally affiliated in 1887. The administrative control of the Institution is entirely in the hands of a Governing Body of 12 members of which the Principal is the Secretary. The financial control is vested in the Governing Body subject only to the approval of its Trustees. The college is now affiliated to the standards of Intermediate Arts, Science, B.A. and B.Sc. The numerical strength of students is about 1897.

St. Paul's Cathedral Mission College (C. M. S. College).

The College was originally founded in 1865 as the Cathedral Mission College at 22 Mirzapore Street. It was refounded in 1899 under the name of Church Missionary Society's College. The College moved to its present premises at 33 Amberst Street in 1908. It was raised to the B.A. standard and the present name adopted in 1914. But the College is still known in the Student circle under its old name C. M. S. College. The number of students in 1938-39 was 460.

*Loreto House.*

The Institution was established under the direction of the Loreto Sisters with the object of imparting to Catholic youths a sound religious and moral training combined with instruction in every branch of secular knowledge suited to their position. The Institution includes four departments: a College Department, Teachers' Training Department, School and Kindergarten Department, conducted according to the principles laid down by the National Froebel Union for Kindergarten teachers. The College Department is affiliated to the Calcutta University up to the standards of I.A., L.T. B.A. and B.T.

Asutosh College.

The College was started in 1874 by the local public at the instance of the authorities of the South Suburban School. The College was however affiliated for the first time as late as 1915 as it had to get over certain difficulties put in its way by the Government. The College was first started with name of South Suburban College. In July 1924 after the death of Sir Asutosh Mukherji, its Founder-President, the College was named Asutosh College in honour of his memory. The College is affiliated up to the standards of I.A., I.Sc., B.A., and B.Sc. A women's Department was started in 1932. The numerical strength of students in 1938-39 was 1932. The College has thus grown to be a premier Institution in Calcutta.

La Martiniere.

The Institution was founded by General Claude Martin of the Honourable East India Company. The General was born in France in 1735 and came to India in the French Service in 1752. He was appointed Ensign in the Service of the East India Company in 1763, became Major-General in 1795 and died at Lucknow in 1800. It was formerly open



only to European and Anglo-Indian students but since 1935 it has been open to all students. It is now affiliated up to the Intermediate standard in Arts and Science.

Islamia College.

As early as 1881 the Government of Bengal thought of establishing a second grade College for the benefit of the Mahomedan community. In 1884 Intermediate classes were started in Calcutta Madrasah but in 1888 these classes were amalgamated with the classes in the Presidency College. Renewed efforts were made in 1923 to establish a separate college for the Mahomedan students and so the College was formally opened in 1926 and it was affiliated to the Calcutta University up to the standards of Intermediate Arts and Science, and B.A. The number of students in the College in 1938-39 was 380.

St. Joseph's College.

The College is one of the oldest institutions in the city. It was established about 82 years ago and was then known as St. Xavier's Day School. In the year 1871 the name was changed to St. Joseph's Boarding and Day School. The College section of the Institution is now affiliated up to the standard of Intermediate Arts and Science.

Victoria Institution.

The Victoria Institution was founded as a School in 1871 by Rev. Keshab Chandra Sen of the Brahmo Samaj under the auspices of the Indian Reform Association of which he was the President. The aim of the founder was to organise "a scheme of education specially adapted to the requirements of the female mind and calculated to fit woman for her position in Society." The Institution got its first affiliation up to the standard of Intermediate Arts in 1932 and in 1935 B.A.



classes have been opened to meet the growing need of college education for women.

The David Hare Training College.

The College was opened on the 1st July, 1908, by the Government of Bengal to train teachers of secondary schools as well as inspecting officers of the province. The College is affiliated to the Calcutta University up to the Bachelor of Teaching (B.T.) standard and prepares for the B.T. Degree. L.T. classes were also formerly held in the College but they have been discontinued in 1926-27 as since then large number of B.T. candidates have been available.

Besides these a few other colleges for the education of girls have been recently opened. Mention may be made of two : *Lady Brabourne College for Women* and *South Calcutta Girls' College*.



CHAPTER IV

THE UNIVERSITY OF CALCUTTA

Foundation of the University.

The University of Calcutta was founded, along with the Universities of Bombay and Madras, by an Act of Incorporation (Act No. 11 of 1857), passed on the 24th January, 1857. At its inception, the University adopted the form, government and regulations of London University. The function of the University was, as defined in the preamble of this Act, to ascertain, by means of examination, the persons who have the required proficiency in different branches of Literature, Science and Arts, and to reward them by academical degrees, as evidence of their respective attainments and marks of honour. The Body Politic and Corporate of the University then consisted of the Governor-General of India as Chancellor, one nominated Vice-Chancellor, the *ex-officio* Fellows (including, among others, the Lieutenant Governors of Bengal and the North-Western Provinces) and Ordinary Fellows, nominated by the Chancellor, and appointed for life, the whole number of Fellows, exclusive of the Chancellor and the Vice-Chancellor, being not less than thirty. The Executive Government of the University was, as usual, vested in a Syndicate, consisting of the Vice-Chancellor and ten representatives of the Faculties, which were four in number, *viz.*, the Faculty of Arts, the Faculty of Law, the Faculty of Medicine, and the Faculty of Engineering.

The Registrar was the only officer appointed by the Senate for the administration of the office. In 1885, the post of a whole-time Assistant Registrar was created for helping the Registrar in office work.

*The Degrees of the University.*

The Degrees which the University was authorised to confer, after examination comprised those of the Bachelor of Arts, Master of Arts, Bachelor of Law, Licentiate of Medicine, Doctor of Medicine and Master of Civil Engineering. As a matter of fact, the examinations which were held for the first time were the Entrance Examination, Bachelor of Arts Examination, Bachelor of Law Examination and the 1st Examination of the Licentiate of Medicine and Surgery, with Honours Examination in Law. Three years later following the creation of the University, a Supplementary Act (known as Act No. XLVII of 1860) was passed, by which the University was authorised to confer, in addition to those already provided for, such degrees and to grant such Diplomas or Licenses in respect of Degrees as the Body Corporate of the University might appoint by any bye-laws or regulations, subject to the approval of the Governor-General in Council. As a result of this Act, the First Examination in Arts, the License in Law Examination and the License in Civil Engineering Examination were instituted in 1861,—the first to test the knowledge of students at an intermediate stage between the Entrance and the B.A. Examinations, and the second and the last to qualify persons for the legal and engineering professions without requiring them to undergo any Degree Examinations.

University Buildings.

The want of a permanent habitation for the University had been long felt, and its work had, until 1873, been carried on in rented houses. In 1872, the Government of India came to its rescue and helped it with a building, constructed at a cost of Rs. 4,34,697 which was taken possession of by the University early in 1873. This building, which is known as the *Senate House*, not only formed the nucleus of the residential properties of the University, but also, for a good many years, housed its offices, meetings, and Convocation, and



served the purposes of an Examination Hall. In later years, with the development of the University, an extension of building accommodation had, from time to time, to be made, with the result that the University Buildings now include several commodious structures, such as, the *Darbhanga Library Building* (for the University Law College together with its Library, University Offices, as also for examination purposes,—for which its top floor accommodates above 700 candidates), the *Hardinge Hostel* (for the residence of the students of the University Law College), the *Asutosh Building* (for Post-Graduate classes in Arts and Post-Graduate offices), and the *two Science College Buildings*—one on the Upper Circular Road and the other at Ballygunge (for Post-Graduate classes in Science, with concomitant Laboratories and Museums), the last-named building being the gift of that noble son of Bengal—Sir Taraknath Palit—whose princely donations have helped the University to establish the College of Science and Technology. Towards the construction of the Darbhanga Building, the University received substantial help from the Hon'ble Sir Rameswar Singh, Maharaja of Darbhanga, who contributed Rs. 2,50,000 for the purpose.

Honorary Degrees.

By an Act of 1875, the University was empowered to confer the Degree of Doctor in the Faculty of Law upon any person on the ground of his eminent position and attainments, without requiring him to undergo any examination; and the first Degree of D.L. was conferred, *honoris causa*, on His late Majesty the King-Emperor Edward VII (then H. R. H. the Prince of Wales), at a special Convocation held on the 3rd January, 1875, on the occasion of his visit to India. Since the amendment of this Act by an Additional Act in 1884 and the passing of Act No. VIII of 1904, the University has been given the privilege of conferring Honorary Degrees in other Faculties as well, which, under this new Act, include the Faculty of Science also; and among many distinguished persons who have since been the recipients of these distinc-



tions from the University may be mentioned the names of scions of two Royal houses of Europe, viz., H. R. H. George Frederick Earnest Albert, Prince of Wales (His Majesty the late King-Emperor George V), H. I. R. H. the Crown Prince of the German Empire and of Prussia, and H. R. H. Edward Albert, the then Prince of Wales, on whom the University conferred, *honoris causa*, the Degree of Doctor in the Faculty of Law in 1906, 1911, and 1921, respectively, and those of many great men of different countries and nationalities, such as Dr. Monier Williams, Dr. Mahendralal Sircar, Sir Andrew Fraser, Sir Asutosh Mookerjee, Sir Prabhulla-chandra Ray, Sir Jagadis Chandra Bose, Prof. Hermann Oldenberg, Sir Taraknath Palit, Dr. Paul Vinogradoff, Dr. Hermann Jacobi, Sir Rashbehary Ghose, Dr. Rabindranath Tagore, Dr. Sylvain Levi, Lord Reading, Lord Ronaldshay, now the Marquis of Zetland, Prof. A. A. Macdonell and Prof. C. V. Raman, whose eminent position and attainments in the realms of Literature, Arts, Science, Law, Medicine and Engineering, have earned for them the Honorary Degrees of Ph.D., D.Litt., D.Sc., M.D. and D.L.

Jurisdiction.

The Universities of the Punjab and Allahabad having been established in 1882 and 1887, respectively, the Calcutta University lost its jurisdiction over the provinces falling within the areas under their control. Gradually, in later years, with the establishment of several other Universities, specially the Universities of Patna, Dacca, and Rangoon, which were founded in 1917, 1920, and 1921, respectively, the sphere of its activities has been still further restricted. Although the Act of 1904 fixed for the Calcutta University, and that for the first time, its territorial jurisdiction as lying within the provinces of Bengal, Bihar, Orissa, Assam, and Burma, its present limit has since undergone certain changes, with the result that the University now holds sway only over Bengal (excluding the municipal area of the town of Dacca) and Assam.

*The Commission of 1904.*

As a result of investigation by a Commission, appointed in January, 1902, at the instance of the Governor-General of India in Council, an Act (Act No. III of 1904), amending the Law relating to the Universities in British India was passed by the Governor-General of India in Council, and it came into force on the 1st September, 1904. This Act was designed to give effect to the recommendations of the Commission for the re-organisation of the government of the Indian Universities, their assumption of teaching functions, the maintenance of lecture rooms, libraries, museums, laboratories and workshops for the promotion of teaching and research, the institution of University Professorships, Readerships, and Lecturerships, the introduction of a modified system of examination under different Faculties, as also the system of awarding Doctorate Degrees on theses, and more effective supervision by the Universities over the Colleges, as well as more exacting conditions of affiliation. The scope and functions of the Universities thus underwent vital changes, they being transformed from mere examining Bodies to teaching and research organisations. The Calcutta University is still governed mainly by the constitution framed under this Act. Among other changes, contemplated by the new Act, the provisions for the appointment of University Professors and Lecturers for Post-Graduate Teaching and that of University Readers for the benefit of research students deserve special mention, inasmuch as mainly by this arrangement the University has been given the status of a teaching and research organisation. The question of affiliation of Colleges and supervision of residence of College students together with the question of recognition of schools has been left to the control of the University, with the reservation of final sanction in respect of affiliation of Colleges by Government.

New changes in Examination

The changes introduced in the examinations and curricula of studies for them are also worthy to be mentioned. The



Entrance Examination of former times has been replaced by the Matriculation Examination, the F.A., B.A. and M.A. Examinations have each been bifurcated into two, namely, the I.A. and I.Sc., the B.A. and B.Sc. (with Honours) and the M.A. and M.Sc. Examinations; two examinations in teaching, *viz.*, the L.T. and the B.T. Examinations have been introduced; the L.M.S. Examination and the next higher Examination for the M.B. Degree—which was also provided for at a later stage—were combined together into the M.B. Examination in three parts—the Preliminary Scientific, 1st and Final M.B. Examinations (which have recently undergone another change by the institution of five examinations for the M.B. Degree, *viz.*, the Preliminary Scientific, First, Second, Third and Final M.B. Examinations) and, in place of the License in, and Master of Civil Engineering I.E. and B.E., have been introduced. Provision has been made for the substitution of a part of the M.A. and M.Sc. Examinations in certain subjects by research work, as also for the admission of persons to the Doctorate Degrees under different Faculties on the merits of theses submitted by them. Among other examinations prescribed under the new Act, or introduced subsequently, may be mentioned the B.Com. Examination, D.P.H. Examination, Examination, the Diploma in Spoken English, Master of Law Examination, Master of Surgery Examination and Master of Obstetrics Examination. The Examination for the License in Law was discontinued in 1875, and the Bachelor of Law Examination, which was at first bifurcated into two parts, has subsequently been divided into three parts, *viz.*, the Preliminary, the Intermediate and the Final Examinations in Law, and the eligibility of graduates under different Faculties for admission to the Examination has been recognised. In the syllabuses of studies Vernacular has been given a prominent place and Indian Vernaculars have been prescribed for the M.A. Examination. The subjects of Elementary Mechanics, Elementary Hygiene, Commercial Geography, and Business Method and Correspondence have been included in the curriculum of studies for the Matriculation Examination, Civics,



Commercial Geography and Commercial Arithmetic, Elements of Book-keeping and Anthropology for the I.A. Examination, Linguistics for the B.A. Examination, and Anthropology and Experimental Psychology for the Bachelor and Master Degree Examinations. Recently, a change in the Regulations for the Matriculation Examination has been made by the University, making provision for the teaching in Vernacular, and for vocational and technical education and abolishing the age-limit for the Examination.

The Students' Welfare.

The problem of residence and the problem of health of students go hand in hand. In order to consider the question of health of students their physical education and the organisation of games and other forms of recreation, a Committee called the Students' Welfare Committee was appointed in 1925. The introduction of compulsory Physical Education in Schools and Colleges is also engaging the attention of the University, and a scheme has been formulated for the purpose, which is under the consideration of Government.

Besides caring for the interests of its internal students, the University is also mindful of the interests of its external students, and with that end in view it has established a Bureau, at the instance of the Government under the name of the Students' Information Bureau, which is constituted mainly of representatives of the University and is managed by it. The function of the Bureau is to supply information, advice, and assistance to students wishing to pursue their education abroad as also supply foreign Universities with information regarding students which will enable them to make proper selection from among those applying for admission.

University Commission, 1917

In 1917, the Government of India appointed a Commission, with Sir Michael Sadler as its Chairman, for the



examination of the present system of education, specially in reference to Calcutta University. The Commission recommended certain far-reaching and fundamental changes. Two main recommendations of the Commission are the establishment of a Board of Secondary Education, and increased use of the elective principle in the constitution of the University.

"The recommendations of the Calcutta University Commission have to a great extent determined the lines on which were established in 1920 and the two following years the unitary teaching and residential Universities of Aligarh, Dacca, Delhi, Lucknow, Rangoon, and on which the University of Allahabad and Madras were reorganised in 1921 and 1923 respectively."

Special Research Scholarships.

In the field of research, for which the Act of 1904 made ampler provision, the institution of the "Premchand Roychand Research Scholarship" with the princely donation of two lakhs of Rupees, received, in 1866, from Mr. Premchand Roychand of Bombay laid the true foundation of such work. Since then, several other endowments have been made from time to time by philanthropists and public bodies with a view to stimulating research work in different branches of knowledge. In 1908, the Jubilee of the University was celebrated and the Jubilee Research Prize was founded on the occasion with a sum of Rs. 30,000, and set apart from the Reserve Fund of the University, for the promotion of research by its Graduates.

Post-Graduate Studies.

In 1909, the New Regulations making provision for Post-Graduate Teaching by the University came into operation; while in 1917 the system of centralisation of Post-Graduate studies in Calcutta was introduced in the name of, and under the control of, the University. Accordingly, a Post-Graduate Department has been set up, its government being vested in



two Councils for Arts and Science consisting of all Post-Graduate teachers, with a President and an Executive Committee for each body, the Proceedings of the Councils being subject to confirmation by the Senate. Provision has been made, separately for this Department, for the constitution of Boards of Higher Studies in different subjects for recommending Examiners and text-books for Post-Graduate Examinations.

The University Press.

The University has a Press entirely for its own work. The Press has afforded ample scope for the development of research work by bringing out at regular intervals a fairly large number of serial publications like the Journal of the Department of Letters, the Journal of the Department of Science, etc. It publishes also a number of journals and bulletins like the Calcutta Review, Chemical Journal, Physical Journal, Mathematical Bulletin, Psychological Journal, Geological Journal, etc. The number of books published so far excluding the text books for the Matriculation, Intermediate and B.A. Examinations is over 300. If we have to estimate the annual output of the University Press by the number of pages, over 50,000 pages are annually printed by it and these include the various reports, the minutes, the University Calendar, etc. The Press is at present housed in a big shed between the Senate House and the Darbhanga Library building. As this accommodation is quite insufficient for such a big Press the University has now constructed a commodious building in Ballygunj where the Press will be shifted in the near future.

The University Library.

The nucleus of the University Library was formed in 1874 out of a donation of Rs. 5,000 made in 1869 by Babu Jaykissen Mookerjee of Uttarpara. In 1908 the Hon'ble Sir



Rameswar Singh, K.C.I.E., Maharaja Bahadur of Darbhanga made over to the University a sum of Rs. 25,000 for the construction of building in which the Library might be located. The University Library was located in this building till 1935 when it was amalgamated with the Post-graduate Lending Library and a Central Library was thus formed. The University Library now consists of : (a) A Central Library for the use of teachers and students, Registered Graduates, Fellows, etc. (b) Special collections, *viz.*, the Pischel Collection, Dunn Collection, S. C. Ray Collection, Das-Gupta Collection, Bagehi Collection, Chinese and Japanese Collection, Bengali Manuscripts Collection, Sanskrit and Tibetan Manuscripts Collection, etc. (c) Departmental Libraries in Scientific subjects attached to the various Departments. All these collections contain in all 165,000 volumes and pamphlets. The new Library Stack Room of the Central Library contains over 106,000 volumes and the Library Hall contains provision for more than 300 seats arranged in three parallel rows.

Wall paintings in the Library Hall.

A number of frescoe paintings by the artists of the Bengal School decorates the walls of the Library Hall. The frescoes represent a continuous series depicting various aspects of the Indian national life since the dawn of history till the present day and records the most epoch-making events of the history of the Indian nation with special reference to Bengal. The series of paintings close with representations of an array of personalities that played important parts in different spheres of modern Bengali life, thought and culture and contributed to their renaissance.

The University Professorships.

For the promotion of research and higher studies the University has founded a number of Professorships : Tagore Law Professorship (founded in 1908) ; George V Professorship of Mental and Moral Science (founded in 1911-12) ; Hardinge



Professorship of Higher Mathematics (founded in 1911-12); Carmichael Professorship of Ancient Indian History and Culture (founded in 1912); Professorship of Comparative Philosophy (founded in 1913); University Professorship of English (founded in 1914); University Professorship of Botany (founded in 1918); University Professorship of International Law (founded in 1920); and University Professorship of Zoology (founded in 1920). The Tagore Law Professorship is maintained out of the endowment made by Mr. Prasanna-kumar Tagore, formerly a Fellow of the University; the George V Professorship of Mental and Moral Science and the Hardinge Professorship of Higher Mathematics were established in commemoration of the visit of their Imperial Majesties King Emperor George V and Queen Empress Mary; the Minto Professorship of Economics was founded on the occasion of the Jubilee of the University. A Government grant of Rs. 37,000 is received for the maintenance of three of these Chairs. The other Chairs are being maintained out of University funds. To perpetuate the memory of Sir Asutosh Mookerjee three new Professorships, *viz.*, of Sanskrit, Mediaeval Indian History and Islamic Studies were created in 1927.

The Endowed Professorships.

During the years 1912 and 1913 princely endowments were made by the two great sons of Bengal, Sir Taraknath Palit and Sir Rashbehary Ghose for organising the study of the various sciences in the University and also for the creation of a number of Professorships. The number of these Professorships is eight and they are: Sir Taraknath Palit Professorships of Physics and Chemistry created in 1912 and Sir Rashbehary Ghose Professorships of Applied Mathematics, Physics, Applied Physics, Chemistry, Applied Chemistry and Botany, all of which were created in 1913. In 1921 the University was endowed with a fund of Rs. 5,50,000 from the estate of the late Kumar Guruprasad Singh of Khaira, and out of the annual income of that fund five University



Professorships were created in Fine Arts, Indian Linguistics and Phonetics, Physics, Chemistry and Agriculture. The Professorship of Fine Arts is called the Rani Bageswari Professorship whereas the remaining four Professorships are named after Kumar Guruprasad Singh.

Readerships and Fellowships.

The Regulations of the University provide for the appointment of *University Readers* to deliver lectures, mainly for the benefit of Graduates engaged in research work. A series of public lectures on special subjects are also arranged by the University for the promotion of original investigation and research. These lectures are known as University Extension Lectures. For the advancement of learning there is also a number of Fellowships and Lectureships. The *Ghose Travelling Fellowships* were founded in 1921 for the purpose of helping scholars to investigate educational methods abroad or to undertake research in any special branch of learning—the cost being met out of an endowment of two and a half lakhs of rupees made by Sir Rashbehary Ghose. The *Ramtanu Lahiri Research Fellowship* was established in 1913 for investigation in the History of the Bengali Language and Literature from ancient times and for the delivery of a course of public lectures on the subject. The *Sreegopal Basu-Mallik Fellowship* was originally established for the purpose of giving tutorial assistance to students of Sanskrit generally and of Vedanta Philosophy in particular. The scheme was modified in 1925, and the Fellow is accordingly now required to deliver a course of lectures on Vedanta Philosophy, dealing specially with the place occupied by Vedanta in the philosophical system of the civilized world and with its merits as compared with Western schools of thought. Like the above Fellowships, there are three important *Lectureships*, viz., the Stephanos Nirmalendu Ghosh Lectureship, the Kamala Lectureship and the Adharchandra Mukherjee Lectureship, established under the auspices of the University, which aim at the diffusion of higher thought and knowledge among the public. The



Stephanos Nirmalendu Ghosh Lectureship was founded in 1919, and maintained out of the income of an endowment of one lakh of rupees made over to the University by Rai G. C. Ghosh Bahadur, for the institution, in memory of his son, of a course of lectures on Comparative Religion once in every three years. With a view to establishing the *Kamala Lectureship* in memory of his eldest daughter, Sir Asutosh Mookerjee placed at the disposal of the University in 1924, Government securities for Rupees forty thousand for the institution of a course of Lectures, either in Bengali or English, on some aspects of Indian Life and Thought from a comparative stand-point. The *Adharchandra Mukherjee Lectureship* has been instituted with an endowment of Rs. 9,000 made by the late Prof. Adharchandra Mukherjee, M.A., B.L., for delivery of a course of two Lectures annually by a distinguished scholar on a selected subject connected with Letters or Science for the promotion of Post-Graduate Teaching. In addition to these, are *three other Lectureships*, established for the promotion of higher studies in Hindi and Oriya. The Hindi Lectureship has been founded out of an endowment of Rs. 15,000 made by Mr. G. D. Birla, and the Oriya Lectureships have their origin in two gifts made by Maharaja Sir Biramitrodaya Singh Deo of Sonepur, one of the last lectureships being established out of his endowment of Rs. 33,000 in memory of Sir Asutosh Mookerjee.

The Scholarships.

There is also provision for State and Private Scholarships, under the auspices of this University, for study outside India. The State Scholarships, tenable in England, originally founded by the Government of India, were provincialised in 1921, when the Bengal Government established two such scholarships of £300 a year each with the usual war bonus for the purpose of general study tenable for three years in the United Kingdom, to be awarded every other year to the best Hindu and Mahomedan candidates from the Universities of Bengal. The Guruprasanna Ghosh Scholarship and Sir



Taraknath Palit Scholarship are the most important private scholarships, which are maintained out of the income of the endowments made by Mr. Guruprasanna Ghosh and Sir Taraknath Palit. The *Guruprasanna Ghosh Scholarship* aims at the promotion of real learning amongst young men who must be pure natives of Bengal, preferably Hindus, so that they may become specialists in some subject of Arts or Science, or increase their knowledge of Agriculture and of the Industries of Europe and America, or the East, the object of the Founder being to afford opportunities to the sons of artisans and mechanics, following such industry in India, to specialise in their arts. Three scholarships, of the annual value of Rs. 1,000 each, if tenable in Japan, and Rs. 2,000 if tenable in Europe or America, for three years, are maintained out of this endowment. The *Sir Taraknath Palit Scholarship* has been founded with a sum of Rs. 1,00,000, set apart out of the Trust estate of Sir Taraknath Palit, for maintaining a scholarship for advanced students in Science to carry on research or investigation abroad. For the purpose of awarding scholarships, prizes and medals on the results of its various examinations, the University maintains 150 endowments, most of which have been made by outsiders and outside bodies.

Asutosh Museum of Fine Arts

On the proposal of the Executive Committee of the Council of Post-Graduate Teaching in Arts, the University decided to establish a Fine Arts Gallery and Museum in connection with the Post-Graduate studies in Ancient Indian History and Culture. The Museum has been named Asutosh Museum of Fine Arts after the late Sir Asutosh Mookerjee who was the first to introduce the study of Ancient Indian History as an independent subject in the University curriculum of Post-Graduate Teaching. The Museum is now located in the West Hall of the Senate House where relics of Indian Art already collected have been arranged under the direction of a competent Curator. The main object of the Museum is to collect and preserve specimens representing different phases



of Indian Art, special emphasis being given to Bengal Art. The present collection consists of about 6,000 exhibits. The collection of Mr. Biren Roy of Puri has been lately acquired.

Anthropology Museum and Commercial Museum

Under the auspices of the Department of Anthropology the nucleus of another Museum has been started. It is mainly meant for under-graduate teaching in the Anthropology Department. It is now situated in the Palit House, Ballygunge and contains casts of the remnants of prehistoric men, a complete collection of objects representing the material culture of the Korkus from Central Provinces and besides diverse objects representing the culture of some tribes of Chotanagpur like the Hos and the Santals and of Assam like the Nagas and the Kukis.

There is also a Commercial Museum in the University which is now located in a spacious Hall on the top floor of the Asutosh Building. It is attached to the Department of Commerce and Economics and contains specimens of the commercial products of Bengal and neighbouring provinces.

Appointments and Information Board

In view of the growing unemployment amongst graduates the University has set up a Board with a permanent Secretary to help the graduates of this University not only with information about posts but also to provide them with posts according to their qualifications. A large number of graduates have been already provided.

Teachers' Training Department

The University started from July, 1935, a Teachers' Training Department to promote the systematic study of the science and art of education, to provide opportunities for the training of teachers and to arouse among the teaching profession in general a deeper interest in educational work. Arrangements have at present been made for two short training courses and a vacation course every year. The courses of study include : (1) General Principles of Education, (2) Educational Psychology with practical work, (3) Education in



Bengal, its history, administration and organisation, (4) Methods of teaching special school subjects. Special course for geography and Science subjects also have been started and it is open only to *bona fide* teachers. These two courses, it should be admitted, have been affording great facilities to the teachers of the schools in the Province, who are now in a position to get an expert training in the methods of teaching within a short period of time. The huge number of admissions to every one of these courses testifies to the great success of the scheme.

Modern Languages and Undergraduate.

The University has organised the teaching of such modern languages as German, French, Portuguese, Italian, Japanese, etc. It has also organised for the first time the teaching of Commerce up to the standards of B.Com. and M.Com. It has besides opened classes for the undergraduate students of such subjects as Anthropology, Experimental Psychology, Linguistics, Zoology, etc., for which proper facilities are not yet being afforded either in the Government or Private Colleges. Recently arrangement has been made to teach *Geography* up to the standards of B.A. and B.Sc. *Military Science* also has been admitted into the University curriculum.

Basanti-Bijay Mining School.

In 1921 Babu Prankrista Chatterji transferred to the University of Calcutta a High English School called the Basanti-Bijay High English School which he had been maintaining at a place called Ikhra near Raneegunge with additional property with the total valuation of about Rs. 1,45,000. In a letter written to Sir Asutosh Mookerjee, the then Vice-Chancellor of the University he expressed his desire " that the University may establish a University School of Mines at Ikhra " to open up facilities for instruction in Mining in Bengal. He further made a capitalised grant of Rs. 30,000, fetching an annual income of Rs. 1,800, for the upkeep of the Institution. The Syndicate of the University accepted the generous offer in 1921 and appointed a Committee of management.

*The University College of Law.*

In 1908 Sir Asutosh Mookerjee, the then Vice-Chancellor of the University pointed out the deplorable state of the teaching of Law in the Province and suggested that the most urgent and radical reform was needed. He submitted a scheme for the establishment of a Law College which was duly accepted by the Syndicate and Senate of the Calcutta University and approved by the Government. The College was formally affiliated to the University with effect from July, 1909. The College was placed under the management of a Governing Body of which the Vice-Chancellor was the *ex-officio* President.

The present curriculum for the Bachelor of Law Examination (B.L.) is spread over three years of course called Preliminary, Intermediate and Final. The subjects for the Preliminary Examination are Jurisprudence, Roman Law, Hindu or Buddhist Law and Constitutional Law, those for the Intermediate stage—Mahomedan Law, Law relating to Persons, Law relating to Property and the Law of Contracts and Torts, and subjects for the Final Examination are: Law relating to Property, the Principles of Equity, the Law of Evidence and the General Principles of Civil Procedure and Limitation and the Law of Crimes and the General Principles of Criminal Procedure. Formerly there was teaching arrangement up to the standard of Master of Law examination but this has been recently discontinued.

The Law College possesses a good Library which contains about 40,000 volumes. The College has a spacious hostel called the Hardinge Hostel attached to it and it considerably removes the difficulty of residence of a large number of Law students.

The Post-Graduate Teaching in Arts.

The Post-Graduate Arts Department has undertaken teaching and examination in the following subjects: English, Sanskrit, Pali, Comparative Philology, Arabic, Persian,



Modern Indian Languages, Philosophy, Experimental Psychology, History, Ancient Indian History and Culture, Economics, Commerce, Pure Mathematics and Anthropology. The Department of Anthropology is now located in the Palit House at Ballygunj where it has its own Departmental Library, Museum and a well equipped Laboratory. The Department of Experimental Psychology with its Laboratory is situated in the Science College Building at 92, Upper Circular Road. All other Departments are located in the Asutosh Building. Some of these Departments like the Departments of Indian Vernaculars, Sanskrit, Ancient Indian History have their special collection of books and Manuscripts for affording facilities for research to the research students.

The latest number of students in the various Departments of the Post-Graduate Teaching in Arts is 1332. There are besides a number of research students and fellows who are appointed every year and attached to their respective Professors for carrying on research work in various subjects. The Post-Graduate classes in Arts are mainly held in the Asutosh Building.

The Post-Graduate Teaching in Science.

The Departments of the Post-Graduate Teaching in Science at present are: Physics, Applied Physics, Chemistry, Applied Chemistry, Applied Mathematics, Botany, Zoology, Physiology and Geology. The University classes in Geology and Physiology are held in the Presidency College; the Departments of Botany and Zoology are housed in one of the Palit Houses in Ballygunj whereas the other Departments are located in the Science College Building at 92, Upper Circular Road. The total number of students in all these Departments is about 300. There are besides research students and fellows attached to each of these Departments and they carry on research work under the guidance of their respective Professors. Every Department has its own library and laboratory for affording facilities for study and research work.

*The University College of Science.*

The University College of Science and Technology at 92, Upper Circular Road, Calcutta, owes its origin to the munificence of the late Sir Taraknath Palit, who on the 15th of June and the 8th of October, 1912, executed two trust deeds in favour of the University of Calcutta whereby he made over to the University, land and money to the aggregate value of 19 lakhs of Rupees. The Founder stated that as his object was the promotion and diffusion of Scientific and Technical education and the cultivation and advancement of pure and applied science, amongst his countrymen through indigenous agencies, the two chairs which were to be founded by the University in this connection were to be filled by Indians. The management of the Trust was vested in a Governing Body consisting of the Vice-Chancellor of the Calcutta University, the Director of Public Instruction, Bengal, the Deans of the Faculties of Science and Engineering, four Members of the Senate, the two Professors and four nominees of the Donor.

The University accepted the Trust and undertook to provide from its own funds a sum of Rs. 2½ lakhs for providing suitable laboratories, workshops and other facilities for teaching and research. The two Trusts of Sir Taraknath Palit were followed by a gift of Rs. 10 lakhs by Sir Rash Behary Ghose on the 8th August, 1913. The founder directed the establishment of four chairs for Chemistry, Physics, Applied Mathematics and Botany with special reference to agriculture. The management of the Trust was also on lines similar to those of the Palit Trusts. In December, 1919, Sir Rash Behary Ghose followed up his gift by another of Rs. 12½ lakhs for Technological Studies, and two chairs, one for Applied Chemistry and the other for Applied Physics were founded in this connection. Two more chairs were added to the professoriate of the University by the munificence of Kumar Guru Prasad Sinha of Khaira who contributed 5½ lakhs of rupees, the conditions with regard to which were accepted by the Senate by two resolutions, dated the 3rd of January, 1920 and 3rd June, 1921.

The Foundation Stone was laid by the late Sir Asutosh Mookerjee on the 27th March, 1914, and Post-Graduate classes were started in June, 1916, in the Departments of Physics, Chemistry (including Bio-Chemistry), Applied Mathematics and Experimental Psychology. Applied Chemistry and Applied Physics were formulated as alternative courses in Chemistry and Physics in 1920 and in 1924, and were formed into separate departments in 1932 with their independent Boards of Studies.

Sir P. C. Ray Palit Professor of Chemistry, has been rendering gratuitous service to the University since September, 1922, and his salary from that date till his retirement in 1937 has been funded after his desire for the furtherance of the Department of Chemistry (both General and Applied). The Senate on the 24th August, 1929, adopted the following scheme for the utilisation of the fund created out of the accumulated salary of the professor: (1) Rs. 5,000 for extension of the Inorganic Chemistry Laboratory of the University College of Science. (2) Rs. 10,000 for equipment of the Inorganic Research Laboratory for the investigation of Rare Earths and for Microcrystals. (3) Rs. 10,000 to be paid to the Indian Chemical Society as contribution to its building fund. The rest was to be funded and out of the interest two Research Fellowships of the value of Rs. 200 p.m. to be created.

University Agricultural Institute at Barrackpore

An Agricultural Institute has been opened by the University at Barrackpore with a plot of 33 acres. The initial expenditure for starting the Institute has been about Rs. 54,000 and the recurring expenditure is estimated to be about Rs. 30,000 per year. Classes were opened in October last. The course is of two years and has been formulated with a view to imparting training more of a practical nature than academic. Theoretical classes are held in the evening to explain the principles and fundamentals of Agricultural practice.



CHAPTER V

RESEARCH ORGANISATIONS.

Calcutta University.

Before the foundation of the teaching departments, both in Science and Arts, in the University of Calcutta, efforts to carry on research work were more or less sporadic. Eminent Professors like Sir J. C. Bose and Sir P. C. Ray were carrying on researches in the respective branches of their studies in the laboratories of the Presidency College, and the Asiatic Society of Bengal was the only Institution which published systematically researches of individual scholars either European or Indian. The University of Calcutta was the first to give opportunities to the members of its tutorial staff to carry on researches in the Arts and Science subjects. The large resources at her command have enabled her to send out scholars almost every year to different countries in Europe and Asia for special training in various subjects. The University also invited foreign scholars from different countries from time to time not only to deliver lectures on special subjects but also to train research students. These have given an impetus to systematic research work in the University.

During the last twenty years of her activities the University has published a large number of books containing researches in Arts subjects. So far thirty-two volumes of the *Journal of the Department of Letters* containing the results of original researches carried on mostly by the members of the tutorial staff and research students have been published. This journal though not a periodical has been published almost at regular intervals. Books containing researches in Ancient Indian History, Epigraphy, Fine Arts, Economics, Anthro-

pology, Pure Mathematics, History both medieval and modern, and in English literature have been published. Researches in the classical languages and literature like Pali, Sanskrit and Prakrit, in vernacular literature particularly in Bengali literature both ancient and modern, in philosophy both European and Indian and in Comparative philology have been systematically carried on and the large number of publications on these subjects bear testimony to the high quality of those researches. The University is the first to inaugurate Chinese and Tibetan studies in India. The University while introducing the study of various North-Indian vernaculars in the Post-graduate Department has published selections from the literature in these vernaculars for the first time. The Calcutta Review is the monthly organ of the University which not only publishes articles from the pen of the members of the tutorial staff but also informations bearing on the various research activities of the scholars in the University.

Researches in Science Subjects.

A good many members of the staff have by original works of research, established their names in the domain of science, while many others have earned international reputation. It is not possible to give a list of all the original works of importance done at the University College of Science but it may be mentioned that the story of the series of brilliant investigations by the members of the staff in the various branches of science begins with the discovery of the famous theory of temperature ionisation by Prof. M. N. Saha. Speaking of this discovery Prof. J. G. Crowther in his book "Short Stories in Science" writes that it is the "first capital discovery by an Indian Physicist in recent years."

The Association for the Cultivation of Science.

In December, 1869, the establishment of an Association for the Cultivation of Science by the natives of India was advocated by Dr. Mahendra Lal Sircar, a medical practitioner



of Calcutta, in an article in the Calcutta Journal of Medicine. The proposal was favourably received by the Press and the public and the association was started, mainly through the selfless efforts of Dr. Sircar, in the year 1876 with the avowed object of the Cultivation of Science in all its departments, both with a view to its advancement by original research and to its varied applications to the arts and comforts of life. The present site, covering an area of 3 bighas and 4 cottas of land, was acquired by the Government of Bengal and made over to the Association in 1876 for a sum of Rs. 30,000. The Foundation stone of the new buildings was laid by Lord Ripon, the then Viceroy of India, in 1882, and the laboratory built and equipped in 1890. Amongst those whose munificence brought the Association into existence, are :

Rai Behari Lal Mitra Bahadur	...	Rs. 100,000
Maharaja of Viziansgram	...	40,000
Mr. Kaly Kissen Tagore	...	33,000
Maharaja of Cooch Behar	...	30,000
Maharani Swarnamoyee	...	8,000
Maharaja of Patiala	...	5,000
Kumar Indra Chandra Singh of Paikpara	...	5,000
Raja Kumud Narayan Bhup of Bijni	...	5,000
Maharaja of Darbhanga	...	5,000

The projectors wanted to build the association on the lines of the Royal Institution in London and arranged to provide for lectures of a very superior kind in the various branches of the physical sciences, especially in General Physics, Chemistry, Biology and Astronomy, mainly for students who have already passed through School or College or have otherwise attained some degree of proficiency in these respects. There were also lectures for youths and students possessing a lesser degree of proficiency, while youngmen of talent and education were encouraged to prosecute systematically scientific studies after leaving the college. Public lectures on different scientific topics were also arranged.

This system of public lectures and lectures to supplement the College courses continued to about the end of the first



decade of this century, when gradually more and more stress was laid on research. Sir C. V. Raman who was till lately Professor of Physics of the Calcutta University used to conduct all his researches in the laboratories of the Association. The institution is now devoting practically all her resources to research in Physics. Very recently a professorship in Physics after the name of the founder of the Association has been created and a research professor appointed. His chief duty is to devote himself to original research with a view to increase the bounds of human knowledge.

To encourage the work done in the Association the Government of India makes an annual grant of Rs. 20,000. The principal condition of the grant is that the money should be utilised to encourage research students from all parts of India to attend the Association. This has throughout been one of the special features of the work of the Association. Students from Assam, Central Provinces, Bombay, Punjab, Madras, Travancore and Cochin State, Hyderabad State as well as from Bengal carry on research work at this place. Not infrequently research workers from Universities outside Bengal are deputed to work in the Laboratory of the Association.

Along with its report the Association publishes in collaboration with the Indian Physical Society the *Indian Journal of Physics* which has now acquired an international status and is the recognised organ for the publication of research work done by Physicists from all parts of India.

The Association has a lecture Hall capable of accommodating an audience of 500. The laboratory is housed in a building containing twelve big rooms with an attached well equipped workshop. There is a liquid air plant which enables low temperature investigations to be carried out independently.

The Royal Asiatic Society of Bengal.

The Society formerly known only as the Asiatic Society in Calcutta is the oldest literary and scientific society in the



East (with the exception of the Bataviaasch Genootschap van Kunsten en Wetenschappen). It was founded in 1784 by Sir William Jones. Already a master of oriental languages, on his appointment in 1783 as a Puisne Judge of the Supreme Court, Calcutta, one of his first acts on his arrival was to invite the leading citizens of Calcutta to discuss the formation of a research society, and on the 15th January, 1784, the Asiatic Society came into being, with Sir William Jones as President and Warren Hastings as Patron. Its scope was defined in the President's first address in words which were paraphrased in the first number of its Journal as : " the bounds of its investigations will be the geographical limits of Asia and within these limits its enquiries will be extended to whatever is performed by man or produced by nature."

In its early years, meetings were held in the Grand Jury room in the Supreme Court. In 1805 Government sanctioned a free grant of the present site at the corner of Park Street and Chowringhee, and a building, designed by Captain Lock of the Bengal Engineers, was completed in 1808, the cost being defrayed by the members. Extensive additions and alterations have since been made but the main structure remains as it was in 1808.

One of the Society's first activities was the publication of the "Asiatick Researches." Twenty volumes of this serial were published between 1788 and 1836 when, owing to financial difficulties, it ceased to appear. That there was a distinct demand for the work produced, however, is borne out by the fact that more than one "pirated" edition was printed. The proceedings of the Society's monthly meetings appeared in a private journal called "Gleanings in Science." The editors of this monthly obtained the permission of the Society in 1832 to use its name in connection with a new Journal, also a private venture. Full control of the Journal was assumed by the Society in 1843. Seventy-four volumes of the "Journal" were published between 1832 and 1904, and 40 volumes of the Proceedings, started in 1865. In 1905 the two were amalgamated as the "Journal and Proceedings of



the Asiatic Society of Bengal, New Series," of which 21 volumes have been issued. Another serial, of quarto size, was started at the same time called the "Memoirs of the Asiatic Society of Bengal" for the publication of large articles or those requiring more elaborate illustrations. The volumes of this serial, four of which are still in progress, have been published.

One of the most important of the Society's activities is the publication of the *Bibliotheca Indica*, a series of texts in Sanskrit, Persian, Arabic and other languages, frequently also with translations. From 1848 till the present day about 1,760 fascicules have been published. Huge works like the Persian *Akbar Nama* and the *Ain-i-Akbari*, and the Sanskrit *Sahitya-Darpana*, have been edited and translated in this series, and many of the most famous oriental scholars have contributed. If one was asked to specify a particular domain in which the publications in this series have been eminently useful, one might mention that of Buddhist Sanskrit literature.

The Society has published from time to time a large number of miscellaneous works such as catalogues and dictionaries. One of the most important in recent years is S. W. Kemp's *Catalogue of Scientific Serial Publications in the principal libraries of Calcutta*.

The Society has succeeded in building up a large manuscript library. Its Persian, Arabic, Turkish, etc., collections run to about 5,000 volumes. These were started by donations and legacies from early members. The transfer, in 1835, of a part of the library of the College of Fort William substantially enriched it. In the early years of this century the enthusiastic activity of Sir E. Denison Ross secured financial assistance from the Government of India for many further acquisitions, and the collection is now one of the largest and most important in the world. The arduous but all-important task of cataloguing is now nearing completion. The Persian MSS. have all been catalogued and work on the Arabic collection is progressing rapidly.

The Sanskrit manuscript collection is still larger, about 16,000. Special attention may be drawn to the beautiful



Buddhist pictures of the tenth century in the Astasahasrika Prajnaparamita Ms. and to the seventh century Ms. of the Kulalikamnaya in Gupta characters. This collection also owed many of its early acquisitions to the Library of the College of Fort William, and later additions have been mainly due to the enlightened policy of the Governments of India and Bengal. The resources normally used for search and purchase are being used temporarily for cataloguing. Of the monumental catalogue that was being prepared by Haraprasada Shastri, 4 volumes (of 2,850 pages), Buddhistic, Vedic, Smriti and Historical-Geographical have already appeared. Others are in active preparation.

The small but picturesque collection of Burmese manuscripts should also be mentioned. The Society possesses several important manuscript drawings, such as Buchanan Hamilton's famous collection of zoological drawings. Although not, strictly speaking, manuscripts, the collection of Tibetan xylographs may be mentioned here. They include complete Bstan-hgyur and Bkahhgyur. The Library of printed books is particularly rich in scientific and philological serial publications, including many valuable early sets. Accession lists are published quarterly. A new edition of the Library Catalogue is now in the press.

The Indian Museum owes its existence to the Asiatic Society. In virtue of its renunciation of its claim to accommodation in the Indian Museum building the Government of India made over to the Society Rs. 1,50,000, which still forms the major portion of its Permanent Reserve Fund.

The Society's rooms are adorned by many works of art. In the centre of the meeting room is a marble bust (by H. Weekes) of the founder, Sir William Jones, and a portrait of him as a boy by Sir Joshua Reynolds. This and many other pictures form part of the Home bequest presented by Brigadier and Colonel Home in memory of their father Robert Home, portrait painter to the king of Oudh, and from 1802 to 1804 Secretary of the Society. The marble busts include two beautiful ones by Sir Francis Chantrey—of W. H. Mill, the author of that remarkable Sanskrit work "Christa-



Sangita," and of H. H. Wilson, for many years Secretary of the Society and afterwards first Boden Professor of Sanskrit at Oxford. At the top of the staircase there is a beautiful bronze bust of Csoma de Koros (by B. Hollo), the pioneer of Tibetan scholarship and for many years on the Society's staff ; facing this is a bronze bust of Sir Asutosh Mookerjee (by H. I. Youngman), who guided the Society's destinies for many years until his death in 1924. On the landing too, may be seen a famous edict of Asoka (about B.C. 250) whose characters were deciphered by James Prinsep, for many years Secretary of the Society, and to whose memory the public of Calcutta have erected a magnificent " ghat " near Fort William. A marble bust (by H. Weekes) of this first decipherer of the ancient alphabets of India also adorns the landing.

The Council of the Society meets once a month throughout the year. Ordinary Monthly Meetings are held on the first Monday of every month with the exception of September and October. The Ordinary Annual meeting takes place in February. Several public lectures are arranged each winter.

Although the founder of the Asiatic Society in his inaugural address said ".....you will investigate.....their skill in chirurgery and medicine, and their advancement whatever it may be, in anatomy.....," the Asiatick Researches contain little on these subjects. In 1823 the Medical and Physical Society was founded in Calcutta by John Adam and James Hare and met monthly in the Asiatic Society's Rooms. A portrait of Adam by G. Beechy hangs on the Society's staircase and one of Hare by R. Home in the Eastern bay of its main hall. The Medical Society published its own " Transactions " from 1825-1845. The Medical Section of the Society was not started till 1906, with Lt.-Col. F. P. Maynard as its first Secretary. This section generally meets on the second Wednesday of the month. Papers read are usually published in the " Indian Medical Gazette," the Proceedings of the Asiatic Society containing only short abstracts of them. On the formation of the Calcutta School of Tropical Medicine, the Society, realising that its extensive



collection of medical periodicals would be more valuable for research purposes in that institution, consented to their transfer.

The Society fostered the formation of the Indian Science Congress, which held its first session in the Society's rooms in 1914. The Asiatic Society is responsible for the management of the work of the Congress when not in session, and publishes its "Proceedings." The Royal Charter was granted in 1936 and the Society came to be known as the Royal Asiatic Society of Bengal.

The Vangiya Sahitya Parishad.

The Vangiya Sahitya Parishad was established on the 29th April, 1894, when about thirty gentlemen, who used to meet at the residence of the late Raja Benoy Krishna Deb of Sobhabazar to discuss topics bearing on Bengali literature, re-constituted themselves on a wider basis into the present Society, under the presidency of the late Mr. R. C. Dutt, I.C.S., C.I.E., with a definite programme for the cultivation and improvement of the Bengali language and literature. During the first six years its meetings were held at the house of Raja Benoy Krishna. The Parishad was then, for a time, removed to a small building in Cornwallis Street rented for the purpose. The present building, built on a plot of land, a munificent gift from the Maharaja Sir Manindra Chandra Nandy of Cossimbazar, was completed and formally occupied by the Parishad in 1908.

During over forty years of its existence the Sahitya Parishad has developed along a certain definite line of growth, and has grown into a Society with a four-fold character. *Firstly*, it is a Society which has not only the study and development of the Bengali language and literature for its main object but which also encourages and includes historical, archaeological, sociological, and other scientific studies and researches with special reference to this province within the scope of its investigation. To carry out these objects, it at present undertakes to publish useful original books and trans-



lations from the best books in the Sanskrit, Arabic, English or other European languages ; and to help meritorious writers ; and it watches with interest the educational policy of the Government and the Calcutta University as far as it affects the cause of the Bengali language and literature. *Secondly*, it seeks to collect and preserve old Bengali manuscripts and objects of historical, archaeological, ethnological, literary and scientific interest. *Thirdly*, it tends to foster the general spirit of research among the literary, scientific, historical and philosophical students of Bengal, and publishes the results of their researches through the medium of the Bengali language. *Fourthly*, it affords a meeting ground for its members and other distinguished men for mutual intercourse, and exchange of views on matters of literary and scientific interest.

Ordinarily, the Parishad holds one General Meeting in every Bengali month, when papers previously approved by the Council are read and the reading is usually followed by discussions. The exhibition of objects of literary, historical and scientific interest always forms an interesting feature at these meetings. Besides these meetings special sittings are held for courses of lectures by well-known writers.

The Parishad issues a quarterly journal—the *Sahitya Parishad Patrika*. A high standard of research and scholarship is maintained in the selection of articles for the Journal. The Editor is helped by a Publication Committee.

The Library of the Parishad is rightly reckoned as a unique one in the entire province of Bengal, its aim being a complete collection of Bengali works, ancient and modern. At the end of the last official year, the Library contained more than 50,000 volumes and about 5,000 manuscripts. It is a matter of satisfaction that several public and private Libraries have been incorporated in that of the Parishad, the chief of which are : (1) The Library of Babu Sukumar Haldar ; (2) The Library of the Bandhab Society ; (3) The Library of the late Babu Kailash Chandra Sinha ; (4) The Tibetan Buddhist literature—the *Bstan-hgyur* and *Bkah-hgyur* consisting of 1,000 volumes of block-print books in *pothi* shape ; (5) The Library of the late Pandit Iswar Chandra Vidyasagar ; (6) The



Library of the late Babu Satyendra Nath Dutt, the poet; (7) The Library of the late Mr. Ramesh Chandra Dutt, C.I.E., the First President of the Parishad; (8) The Library of the Sahitya Sabha; (9) The Library of the late Babu Jnan Chandra Chaudhury.

The rescue and preservation of the old literature of Bengal, invaluable, apart from literary considerations, for the solution of many historical and philosophical problems, is one of the primary objects of the Parishad. The Library of the Parishad as it stands at present is the best and richest collection of Bengali Manuscripts in the Province.

The Parishad not only undertakes the collection and preservation of ancient MSS. but also the publication of the most important of these in separate volumes with introduction and notes by well-known scholars. Several of these publications are unique as regards their script, language and contents. From the list of the books which have already appeared—they number 75, several of them running to more than one volume—it will be clear that besides scholarly works, the Parishad encourages publication of useful literature in all the different branches of knowledge.

The Parishad has been extremely fortunate in procuring a variety of exhibits chiefly of historical and archaeological interest, and thus it has in its possession a very promising nucleus of a Museum chiefly provincial in character, and in a way supplementary to the Indian Museum of Calcutta. Its collection comprises images of the Gandhara, Kushan, Magadha and Bengal Schools. Besides a large number of these images of metal as well as stone, there is a rich collection of rare old coins in its Cabinet. Some of these specimens are quite unique, and among these may be mentioned three bronze images which were described by the renowned Art critic, Mr. William Rothenstein—a former President of the Indian Society of London,—as "impossible to match." There is a collection of the personal relics of the distinguished literary luminaries of the Province. The *pugree* or head-dress, and the plaster cast of the head of Raja Rammohan Roy are interesting. The Parishad may also veritably be called a



National Portrait Gallery, owing to its possession of a very large number of portraits of the distinguished sons of Bengal.

In order to extend the scope of its activities, and to instil into students who are not resident of Calcutta, spirit of research and intellectual activity, the Parishad has affiliated a number of branches in different parts of the country, e.g., at Rangpur, Murshidabad, Rajshahi, Bhagalpur, Burdwan, Gaubati, Chittagong, Dacca, Barisal, Bankura, Krishnagore, Kalna, Benares and Delhi.

(1) The Parishad has always moved for better recognition for the Bengali language in the educational policy of both the Government and the University. As a result of these activities the Government of Bengal as well as that of India recognised the importance of the vernacular up to some stage of instruction. As early as 1896, the Parishad fought for a place for the vernacular in the University examinations with some success. The Parishad now records with great satisfaction that considerable changes have been introduced in the University curriculum in the matter of the vernaculars almost on the lines suggested by the Parishad in 1896.

(2) The Parishad has been entrusted with the task of perpetuating the memory of the renowned literary men of the province, for which there are separate funds raised by public subscription.

(3) There is a Fund for helping the deserving literary men who are in straitened circumstances.

The Bose Research Institute.

The Bose Research Institute at Calcutta was founded and built by the late Sir J. C. Bose as a place where he and his successors might carry out researches on the phenomenon of life, and its various manifestations. It was publicly inaugurated on November 30, 1917, and has been in active operation ever since. It is a handsome building in Indian style, and has a large auditorium capable of accommodating 1,500 persons, the acoustics of the Hall being almost perfect. No elementary teaching is undertaken ; the only object is post-



graduate research. Carefully selected scholars are admitted on condition that they devote themselves wholly to the prosecution of research, not for the satisfaction of personal ambition, but in the words of the founder, "in order to realise an inner call to devote one's whole life to win knowledge for its own sake and to see Truth face to face."

Recent investigations carried out at the Institute establish the important generalisation of the fundamental unity of plant and animal life. Investigations of the physiological mechanism of simple vegetable life, has led to the better understanding of the more complex mechanism of animal life. The conducting tissue in the stem and leaf was located by the *Electric Probe*. The physiological nature of the conduction is established by the observation that, both in the plant and in the animal nerve, conduction is affected by changes of temperature, by blocking and stimulating agents, which could not have any such effect upon it were it merely

INDIAN MUSEUM.

Archaeological Section.

The Archaeological collection of the Indian Museum is the richest in the East. In the Entrance Hall are exhibited some magnificent examples of sculptures belonging to the earliest historic period in India, such as the capitals of the monolithic columns of Asoka and the big statues from Pataliputra and Besnagar. In the gallery to the south of this Hall known as the Bharhut Gallery is exhibited a large number of sculptures of the Sunga period. In the adjoining Gandhara Gallery one finds a fine collection of Graeco-Buddhist sculptures and architectural pieces from Gandhara dating from the beginning of the Christian era to the 3rd or 4th century A.D. To the east of the Gandhara Gallery is the Long Gallery, in the successive Bays of which are arranged in chronological order specimens of sculptures produced by the different schools of art (*viz.*, Mathura, Amaravati and Gupta sculptures), that

flourished in India and Indonesia from the beginning of the Christian era to about 1200 A.D. The Moslem Gallery, which is to the east of the Long Gallery, contains a large collection of Arabic and Persian inscriptions, sanads and architectural pieces, mostly from Gaur in Bengal and from Agra. In the New Hall to the south of the Gandhara Hall are exhibited Palaeolithic and Neolithic implements, the implements of the Copper Age and the Chalcolithic objects discovered at Harappa, Mohenjo-daro, and Nal in Baluchistan. Amongst the miscellaneous antiquities of the historical period in the southern half of the New Hall, the most noteworthy exhibit is the huge stone box unearthed from a stupa at Piprahwa. It contained among other objects an inscribed stone casket of the 3rd or 4th century B.C., in which were found the relics of Buddha. The great collection of Indian coins in the cabinet of the Indian Museum is deposited in the Coin Room to the extreme south of the New Hall. In this Room are also preserved among other precious gems and jewels the emerald bowring and cup of the Mughal Emperor Shah Jahan that Nadir Shah carried away from Delhi in 1739.

Art Section.

The Art Section of the Indian Museum was constituted in its present form on April 1, 1911 by the amalgamation of the Art-ware Court formerly included in the Economic Section of the Indian Museum and the Bengal Government Art Gallery. The amalgamated collection was placed under the Principal, Government School of Art, Calcutta. In 1891, the construction of a new wing to the Indian Museum in Sudder Street was completed and for the first time the collections of Economic Products, Art-ware and Ethnology were housed permanently in this new building and an Art Gallery thus formed in connection with the Indian Museum was opened to the public in September, 1892.

The Bengal Government Art Gallery owes its origin to a hope expressed by Lord Northbrook in 1874 when opening a temporary Fine Art Exhibition in the Museum building that



permanent Art Gallery would eventually be established in Calcutta. Sir Richard Temple, then Lieutenant-Governor of Bengal, took steps to accomplish this object by leasing certain buildings and obtaining contributions in the way of works of art. The Gallery was established in connection with the School of Art and was opened on April 6, 1876 by Lord Northbrook.

The New Art Section is divided into three main divisions :—(1) Paintings, (2) Hard-wares and (3) Textiles.

Under paintings have been displayed all the available collections of old Hindu and Muhammedan water-colour paintings together with a few paintings on ivory and mica. A collection of Tibetan Temple Banners and modern paintings have also been displayed in this Section. Under Hard-wares the following classifications are made (a) Metal wares including brass and copper wares from Tibet, Bhutan, Nepal and from other parts of India, damascened and encrusted wares, enamelled, niello and bidri wares, silver wares, imitation gold ornaments and statuettes from Tibet, Nepal, etc. ; (b) Stone-wares including marble statuettes, perforated screen, inlaid marble plates, jade book-rest, crystal figure, jade drinking cups and soap-stone tumblers, etc. ; (c) Glass and earthen wares including porcelains from Tibet, China and Persia and a collection of glazed, unglazed and painted pottery ; (d) Lac and lacquered wares from various parts of India ; (e) Ivory figures, fans, mats, boxes, etc. ; and horn boxes, candle-sticks, etc. ; (f) Leather articles ; (g) Papier-mache wares from Kashmir and Persia (h) Painted wood-wares such as cabinet, boxes, toys, etc. ; (i) Inlaid wood wares such as boxes, tea-poys, etc. ; (j) Wood carvings such as windows, house fronts, etc. ; (k) Glass mosaic shrine. Under textiles have been exhibited Brocaded Saris, Himrus, Muslins, Shawls, embroidered Nets, Phulkaris, Soznis printed Fards, etc.

Industrial Section.

The Gallery of this Section of the Indian Museum is situated on 2nd floor of the Sudder Street building and is



approached by the visitors from the main building through an overbridge. The collections represent specimens of commercial and industrial interest, chiefly belonging to the Vegetable Kingdom. A selection of the most instructive specimens are exhibited in the Court while a large number of them are kept in the Herbarium or in Stores for scientific study. The collections are arranged in the Gallery under the following headings:—(1) Food and fodder which include cereals, pulses and spices, vegetables, fruits, etc.; (2) Medicine, entirely of vegetable origin; (3) Vegetable fibres and silk; (4) Timber; (5) Oilseeds and industrial oils; (6) Gums, resins, Gutta Percha, rubber, etc.; (7) Dyes, tanning materials; (8) Tea and coffee; (9) Miscellaneous—such as lac, paper manufacture materials, matches, basketry works, Papier Mache works, canes, etc.

During recent years the Gallery has been enriched by fresh collections. Proper show-cases received the food substances such as cereals, pulses, vegetables, edible fruits, etc., while some of the more important indigenous vegetable drugs with their alkaloids or other active principles as manufactured by chemical firms are properly arranged in suitable showcases showing them through all the stages from the raw materials to the finished products for the market.

Among these the more important ones are the Cinchona from which Quinine is manufactured, opium, Ephedra, Kurchi, Podophyllum, Ipecacuanha, etc. All kinds of vegetable fibres whether used for cordage or for weaving or for other purposes are exhibited in a form which explains to the visitor the source of the individual fibre and its various stages through which it has to go before it is put to the market as finished product. The more outstanding ones are those of cotton, jute, coir, etc. A comprehensive exhibit of silk, as produced in various parts of India, is housed in proper show-cases showing the several stages from the eggs to the finished fibre and cloth. There is a good collection of the more important timbers of India and Burma. They are placed on the wall throughout the staircase. Specimens of oilseeds from all parts of India from a collection which only proves the richness of



varieties of vegetable oilseeds produced in the country. All the known Indian vegetable gums and resins are housed in the Gallery showing the varieties that are obtainable in India. Rubber and Guttapercha specimens are also well represented. All the known vegetable dyes and tans of India form a collection which shows where these are obtainable. Tea, as manufactured in several parts of India, is exhibited in a room where the plantation and manufacture of tea are explained by means of photographs and machineries. Specimens of coffee as produced in South India are also housed in the same room. Besides these, lac is exhibited in a case showing the production of lac by the insects on the branches of trees, the treatment of the scraped lac from the earliest stage to the finished products by means of clay models showing even the operations in a factory.

The raw materials for paper manufacture in India with their several stages of treatment to produce different grades of writing paper, papers for packing, cardboard and papers used for other purposes are shown in one of the central show-cases which also contain in another portion a comprehensive exhibit showing the manufacture of safety matches including the raw materials found in India used for manufacture of boxes and splints, etc. There is also a Herbarium attached to the Industrial Section containing specimens representing the economic plants from all parts of India. There is also an up-to-date Library attached to the Industrial Section, containing important publications, relating to the various raw materials and industries originating from the vegetable kingdom. The Library also maintains a valuable supply of current journals. The literature available on indigenous medicinal plants is probably the richest in India.

Geological Section.

The geological collections are contained in four galleries. On the ground floor, to the left of the entrance hall, i.e., on the north side of the hall, the vertebrate fossil gallery is first entered. On the far side of this, to the north, is the meteorite



gallery, and leading off from this again, to the east, and on the north side of the quadrangle, are the mineral and rock collections in one large gallery. On the first floor, immediately above the mineral and rock gallery, is the invertebrate fossil gallery. Over 300,000 specimens, belonging to the Geological Survey of India, are contained in these four galleries, and more than 60,000 are exhibited. This is the only space available to the Geological Survey for storage, so that these galleries have to serve a dual purpose, *i.e.*, for exhibition and for storage of reference specimens. Under these conditions it has been impossible to avoid overcrowding and this geological collection, one of the finest in existence, is not displayed under the attractive conditions which it merits. However it is hoped that this congestion will be reduced by re-arrangement. It is also hoped that further space may be available later.

The nucleus of these collections was derived from the Museum of the Asiatic Society. Soon after the foundation of the Geological Survey of India, in 1856, the collection of minerals and fossils in the Museum of Economic Geology was transferred from the Society's room to the then head-quarters of the Survey in 1, Hastings Street. The Museum of Economic Geology had been amalgamated with the Geological Survey previously and in 1876 the combined collections were transferred to the present building. As the cadre of the Geological Survey grew in numbers the rate at which acquisitions have accrued has increased correspondingly, and some 3,000 specimens are now added annually. To H. Piddington, the Asiatic Society's Curator, to Thomas Oldham, the first Superintendent of the Geological Survey of India, and in their present home to F. R. Mallet, R. Lydekker, O. Feistmantel, and T. H. Holland, the main credit is due for the arrangement of the collections, an arrangement which has been scarcely disturbed during the last 40 years.

The vertebrate fossil gallery, usually referred to as the Siwalik gallery, contains in its confined space some 15,000 specimens, of which over 3,000 are displayed on the crowded shelves. Most of the specimens have been collected from that



rich storehouse of Tertiary vertebrates, the Siwalik beds along the foothills of the Himalaya.

In the central row are placed the larger mammals, the more imposing of these being *Stegodon ganesa*, a large extinct Siwalik elephant, at the northern end of the hall, and *Megatherium curvieri*, a South American giant sloth, at the southern end. The remains of other interesting animals in this row are the four-horned extinct giraffes *Sivatherium* and *Bramatherium*, and the *Dinotherium*, an early ancestor of the elephant. In the show cases along the eastern wall are exhibited the remains of extinct elephants, rhinoceros, oxen, crocodiles, turtles, etc. The show cases along the western wall contain remains of anthracotheres, marsupials and anthropoids, while the two central rows of show cases contain mostly jaws, bones and teeth of various mammals and reptiles.

Entering the meteorite gallery the three large central show cases at once command attention. These contain the largest collection of meteorites in Asia, and it is one of the most important in the world. It comprises nearly 500 separate falls. On account of India's large area and dense population, many meteorites have been actually seen to fall in this country. By exchanging fragments of meteorite falls for those from other countries, this fine collection has been built up at little expense. Several of the rare iron-meteorites are on view. Exigencies of space compel the inclusion in this gallery of specimens illustrating structural geology and certain economic exhibits such as of coal and manganese. Maps illustrating phases of Indian geology are displayed around the walls. From the meteorite gallery the visitor enters the large gallery containing the rock and mineral collections. The re-arrangement of this gallery is now in progress.

The rock collections are more comprehensive than spectacular, comprising some 25,000 specimens of which only 3,700 are exhibited. Nearly 25,000 thin sections of these rocks are available for study. On the verandah outside this gallery will be found specimens of Indian building stones, as well as part of a large fossil tree, 72 feet long, found in rocks of the Rani-ganj series. The mineral collection contains specimens from



all over the world, but mainly, of course, from India. The array of zeolites, most of which were collected during railway construction in the Western Ghats, is probably unsurpassed in size and variety anywhere. Some excellent specimens of Indian mica are also exhibited. The invertebrate fossil gallery contains a representative collection of stratigraphically arranged fossil invertebrates and plants, discovered in the various rocks of India. They include the interesting marine fossils from the Himalayas, Central India and the Salt Range. A rich collection of the plant fossils from the Gondwana rocks of India is also exhibited. In addition, large collections of animals and plants from various parts of the world have been systematically arranged in the large wall cases and constitute the Klipstein collection. Two interesting vertebrates, *Colossochelys atlas*, a giant turtle from the Siwaliks, and *Megaceros*, an Irish elk, have been exhibited here, for want of space in the Siwalik gallery.

Zoological and Ethnographical Sections.

The Zoological Collections of the Indian Museum may roughly be divided into two groups: (1) the Collections exhibited in the public galleries of the Museum, and (2) the Reserve Study Collections. These consist of (1) almost the entire collections which were transferred to the Indian Museum about 1870 from the Indian Museum of the Asiatic Society of Bengal, (2) the collections made by the naturalists attached to the various military, punitive or boundary expeditions to the countries lying on the borders of India, (3) the marine collections made by successive Surgeon-Naturalists on the Royal Indian Marine Survey Steamer *Investigator*, (4) the natural history specimens presented to the Museum by private donors, (5) collections acquired by purchase, and (6) the extensive collections made by the officers of the Natural History Section of the Indian Museum up to 1916 and since that date by the officers of the Zoological Survey of India.



There are 6 public galleries in the Indian Museum under the Zoological Survey of India. These consist of a very extensive and up-to-date Invertebrate gallery, excluding the Insects and Arachnids, the latter are exhibited in a small ante-room generally known as the Insect gallery. Both these galleries are on the ground floor of the Museum. On the first floor the Vertebrates are exhibited in four galleries: (1) a small Fish gallery, (2) Amphibian, Reptilian and Bird gallery with a large centre case, near the entrance of the Fish gallery, containing rays, (3) the Large Mammal gallery, and (4) the Small Mammal gallery. In these galleries representatives of almost all types of animals of the groups found within Indian limits are exhibited; in special cases foreign animals not found in India are also shown to complete a general survey of the Animal Kingdom. In the recently arranged galleries, as for example in the Invertebrate, the Insect, and to some extent in the Fish, and the Amphibian, Reptilian and Bird galleries, detailed explanatory labels have been placed with the exhibits. In the Fish gallery labels in the Bengali language have also been installed as an experimental measure. This arrangement not only makes it possible for the lay public to understand the exhibits, but has for its basis the idea of making the galleries particularly useful to students of Natural History. With this end in view, actual specimens, dissections, models, charts, and other devices for illustrating the peculiarities of the structure of the different groups of the Animal Kingdom are exhibited. In the older galleries there are many exhibits of exceptional interest and, though the arrangement is not quite up-to-date, they serve the purpose of illustrating the different types of Indian Fauna.

The Reserve Study Collections are of a far greater magnitude than those exhibited in the public galleries. These collections are the basic material on which original work on Indian Zoology has been carried out. The results of these investigations have been or are being published either as separate monographs or in the Records, "Memoirs of the Indian Museum," and other scientific journals. The Reserve



Collections are not open to the public, but all *bona fide* students of Natural History can have free access to them.

Attention may also be drawn to the very extensive library of the Zoological Survey of India, which contains books on all branches of Zoology and is undoubtedly the best library of its type in the whole of Asia. It is open to all serious students of Natural History and Zoology.

The Zoological Survey of India is also the custodian of the very extensive collections in the ethnological gallery and the study collections of the Anthropological Section.

These collections consist of (1) arts and crafts illustrative of the life and habits of the people and (2) a large number of human skulls and bones belonging to the different races of India. The first comprise the Andamanese, Nicobarese, the Mongoloid tribes of Assam and such other groups as the Kaffir tribes of the Hindukush mountains and the Negrito Kadars and Malayans of the Cochin State. Besides these, the collections contain objects relating to particular items of culture, such as weapons of war, basketry, textiles, agricultural and fishing implements. The musical instruments presented by the late Sourindra Mohan Tagore are the most comprehensive and valuable that exist anywhere in the world, and among the ethnographical objects of the tribes there are many rare specimens. Similarly the collections of skulls, comprise most of the prehistoric crania excavated from several places in India, such as Mohenjo-daro, Harappa and Taxila, and from various megalithic sites. The authentic skulls belonging to several aboriginal tribes and groups of people, owing to their rarity, are of considerable importance.



APPENDIX

A SHORT GUIDE TO CALCUTTA



APPENDIX

A SHORT GUIDE TO CALCUTTA

I

FAMOUS STATUES AND MONUMENTS

At Prinsep's Ghat

Prinsep's Ghat is the imposing pavilion on the Strand Road facing the Hooghly. It was erected in 1846 in memory of James Prinsep, Deputy Master of the Calcutta Mint. *The Gwalior Monument* is to the north of the Prinsep's Ghat and was erected to the memory of the officers and men who fell in the Gwalior Campaign of 1843. The dome and pillars of the monument are made from the 64 guns captured during the campaign. A *memorial to His late Majesty George V* faces the southern entrance to the Eden Gardens. A memorial to Captain Sir William Peel R. N. is found within the Eden Gardens. The gallant captain was commander of H. M. S. Shannon during the Indian Mutiny and his naval brigade took part in the relief of Lucknow. Facing Prinsep's Ghat is a *monument to Lord Napier of Magdala* who was Commander-in-Chief from 1870 to 1876. The *Statue* facing the High Court is that of *Lord Northbrook* who was Viceroy from 1872 to 1878.

In the Maidan

Some of the statues we see in the public places of Calcutta are really very fine from the point of view of art, and



are the work of some of the greatest sculptors of England. The *Outram Statue* on Chowringhee at the junction of Park Street is looked upon as one of the finest equestrian statues erected during the last century. It excites real joy when we look at it. It was executed by the English sculptor John Henry Foley, and was set up in 1874. Foley lived from 1818 to 1874 and two other equestrian statues in Calcutta, those of Lord Canning and Lord Hardinge, were also executed by him. He made a good number of other statues which are in England.

Among the sculptural treasures given to Calcutta by the British, those executed by Sir Richard Westmacott hold a high place. Sir Richard was born in 1775 and died in 1856. He was a pupil of the great Italian sculptor Canova, who with the Dane Thorwaldsen helped to revive once again the pure classical style of European art in the early part of the 19th century. Westmacott followed his master in this. His work breathes the spirit—a little too formal and stiff although it is—of Greek art. He executed a great many statues and groups in classical style illustrative of historical and other situations. Two pieces of work from his chisel adorn Calcutta. One in marble is a group of three figures forming the *Warren Hastings statue*, now in the quadrangle facing the western colonnade of the Victoria Memorial. Hastings is depicted draped in a cloak like a Roman Senator, and flanking the base of his statue are two figures— one on either side—that on the right being that of a Brahman with a *potthi* in hand, standing in a pose of great dignity and beauty, apparently absorbed in thought; and on the left side is the figure of Mahomedan scholar reading a book—also a figure of great dignity and grace. These two figures depicting two types of Indian culture, Hindu and Mohammedan, have been conceived and executed with deep sympathy and insight, and have been carved with a masterly hand. One is reminded of a panel by the other English sculptor and modeller Flaxman depicting a similar subject—that of a Brahman and a Sufi seated in amicable talk, the Brahman explaining something



to the Sufi with great earnestness, and the Sufi appears to be deeply in thought, taking in all that the Brahman is giving him of the lore and wisdom of India. This panel is in the library of the University College, London, along with similar other works of Flaxman.

The *statue of Lord Roberts* by Red Road on the Maidan is another well-known art-work in Calcutta. Lord Roberts was for forty years in the Indian army, and retired as Commander-in-Chief, distinguishing himself in Afghan and frontier warfare. The huge equestrian statue is the work of Harry Bates, English sculptor (1850—1899), and was set up in 1898. The figure is a solid one cast from 14 guns captured in war. Lord Roberts is dressed in a *posteem* or Afghan sheep-skin coat which suggests his part in Afghan wars. Round the oblong base of the statue are marble reliefs depicting Indian and British troops, and at two ends are two more than life-size figures by the same artist. At the back is the figure of 'War,' typified by an Afghan warrior seated on a piece of old-fashioned cannon, clad in a cloak of chain-mail and shod with Afghan sandals, holding a sheathed sword on his knees and a round shield slung on his arm. This grim warrior is a superb specimen of humanity and forms a fitting symbol of 'War.' This figure is certainly a powerful creation, quite out of the way in European art, and it does one good to look at and admire such a beautifully and truly rendered artistic creation. The other figure, that of 'Victory,' is a conventional creation of the usual classical type showing the laurel-crowned goddess of Victory seated on the prow of a vessel and raising aloft the standard of victory. This figure of a spirited and triumphant woman, strong and full of elation, is a fitting counterpart of vigorous adult manhood, standing for 'War.' These also are good specimens of decorative sculpture.

The statues of *Lord Kitchener*, *Lord Canning*, *Sir John Lawrence*, *Lord Minto*, *Lord Lansdowne* and *Lord Hardinge* on the Red Road are also striking specimens of sculpture.

*In the Assembly Building Compound*

Another work by Westmacott in the City of Calcutta is the bronze *statue of Lord Bentinck*, which is now within the compound of the Bengal Legislative Assembly building, facing the Town Hall. Among the achievements of the Bentinck regime was the legal abolition of the *Suttee*; and quite appropriately there is a large bronze panel, beautiful as a work of art, depicting the preparations for the cruel tragedy of the burning of a *Suttee*. The scene depicted belong to Northern India. The main figure, that of the unfortunate young widow, forms the centre of the panel. She is ready for the last act of the grim drama. On the high pyre above her head is the shrouded body of her dead spouse. A wild—even ecstatic—mood, unconscious of herself and of her surroundings, suffuse the tragic central figure. An elderly person dressed like a Rajput stands to her left, tenderly holding her slight frame which might collapse under the strain at any moment; his mien is one of profound grief and sympathy, and he seems to be trying to dissuade her gently from the act. In front of the widow is a lady, whose bare arms and plain *sari* would show that she herself is a widow who has not 'eaten fire' (or is she a maid-servant?), and she is with the two children of the widow: the younger child, a baby, wants to jump to its mother's bosom; but the mother's abstracted gaze hardly takes any notice of it; the bigger child is taken with fright at all that is happening and at the calm and almost insane appearance of its mother, and is clutching at the knees of the lady, who is probably an aunt. The mother apparently has ceased to have any maternal feeling or affection—she is going the Way of Fire. The two children are modelled in the approved style of Renaissance Italy. To their right is a man armed with a sword who has his hand on the shoulder of a Brahman priest with a *potthi* in his hand, and he seems to be making a request or a prayer to the priest in a very anxious manner. The Brahman's face is sad and thoughtful; it seems as if his mind cannot subscribe to the terrible



rite, yet he thinks he must see it through as his duty. On the other side are two attendants piling straw and other inflammables on the top of the pyres—these have a sort of stolid unconcern not wholly free from sadness. The seven figures in the panel possess each its individuality and character. The fine modelling of the limbs and the stately gestures are noticeable, together with a dignified self-restraint which characterises classic Greek art. The sculptor has designed the panel with considerable sympathy for the subject, and there is not the least trace of contempt or arrogant flippancy for the Indian people, which, unfortunately, is too noticeable in the pictures of Indian life painted or modelled by some latter-day European artists.

Victoria Memorial

The Victoria Memorial takes its place as one of the great buildings of the modern world. Standing in its own grounds, west of the Cathedral, on the site of the old Presidency Jail, it dominates southern Calcutta. To Lord Curzon its conception is due, as a treasure house wherein are displayed a collection of pictures, statues, historical documents and other objects of interest illustrative of Indian history and especially of that of the Victorian era. The funds for its construction, amounting to seventy-six lakhs of rupees, were voluntarily subscribed by the Princes and Peoples of India. The architect was Sir William Emerson, and the work was entrusted to Messrs. Martin & Co. of Calcutta, who executed it under the supervision of Mr. V. J. Esch, C.V.O., the Superintendent Architect. His Imperial Majesty King George V, when Prince of Wales, laid the foundation-stone on the 4th January, 1906; and H. R. H. the Prince of Wales, on the 28th December, 1921, formally opened the building. The design is chiefly Renaissance in character, though traces of Saracenic influence can be discerned. The exterior is of polished marble quarried at Makrana in the State of Jodhpur, where for many years the builders maintained an extensive plant and an army



of workmen to provide the necessary material. The ornamental groups of statuary over the entrance porches and figures surrounding the dome were designed and executed in Italy.

The figure of Victory, standing 16 ft. high and weighing 3 tons, surmounts the dome, and revolves upon its own base, a sphere 2 ft. in diameter. From the ground level to the base of the figure of Victory is 182 ft. The dimensions of the hall itself at the corner towers are 339 ft. by 228 ft.

Entering by the northern door the visitor will find busts of King Edward VII, and of Queen Alexandra and statues of King George V and of Queen Mary in the hall. The model of the Memorial is interesting as showing the completed design with the corner towers surmounted by the cupolas, which have yet to be erected. The antique clock is a fine specimen by Whitehurst of Derby (F.R.S., 1713-1788).

To the right, in the Royal Gallery, is a collection of paintings representing events in the life of Queen Victoria, the gift of King Edward VII. Queen Victoria's piano and writing-desk occupy the centre of the room, while on the south wall hangs Verestchagin's masterpiece, depicting the State entry of King Edward VII, when Prince of Wales into Jaipur in 1876. This exhibit, which was presented by the Maharaja of Jaipur, should on no account be missed, as it is one of the finest works of art in Calcutta, if not in India.

On the opposite side of the entrance hall a collection of Persian books will be of interest to the antiquarian, and among the pictures on the walls will be found portraits of Holwell (by Reynolds), of Lord Clive (after Dance, R. A.), of the King of Oude and the Nawab of Arcot, both presented by H. M. the King Emperor, of Dwarka Nath Tagore (1795-1846) a notable of Bengal, whose enlightenment was in advance of his time), of Sir Henry Rawlinson (1810-1894), of Lord Lake (1744-1808), and of Maj.-Gen. Stringer Lawrence (by Reynolds) the bequest of the late Marquess Curzon of Kedleston K. G. The statues in the corners are of Lord



Wellesley and of Lord Dalhousie, while that in the centre is of Lord Hastings (by Flaxman, R.A.).

Passing through the Queen's vestibule into the Queen's Hall under the dome, one sees the dignified statue of Queen Victoria at the age when she ascended the throne (the work of Sir Thomas Brock, R.A.); this gives the key-note to the whole edifice. On the marble panels in the recesses of the walls are engraved in several languages proclamations to the people of India by Queen Victoria, while the mural paintings encircling the gallery (by Frank Salisbury) illustrate the principal events of her lifetime. These will be better seen across the hall from the gallery itself.

The bronze doors on the two sides of the Queen's Hall are fine example of modern workmanship, and beyond them on the terraces are groups of statuary, with Lord Cornwallis (by John Bason, jr.) as the central figure of the one (on the east) and Warren Hastings (by Sir Richard Westmacott, R.A.) as the central figure of the other (on the west).

Continuing through the building we come to the Princes' Hall. The statue of Lord Clive, a replica of that (by John Tweed) which stands outside the India Office in London, and two French guns captured at the Battle of Plassey are the principal objects on view, besides the busts of distinguished men which here find a place.

On the left is the Darbar Hall, undoubtedly the finest hall in the building. The War enforced economy, and the change from marble to Chunar stone enhances greatly the general effect. The Art collection comprises Miss Eden's water-colour sketches, Atkinson's mutiny drawings, miniatures on ivory, engravings, and a fine collection of Oriental paintings. Philatelists will ask to be shown the stamp collection, while others will be interested in the last uniform worn by King Edward VII. On the dais at the east end of the Hall stands the Stone Throne or Musnad of the Nawabs-Nazim of Bengal, an exhibit of considerable historical interest, dating from 1641, according to the inscription.



Across the Princes' Hall is one of the Picture Galleries, containing pictures and engravings by Thomas Daniell (1749-1840, R.A.), and his nephew William (1769-1837, R.A.). Among these, the collection presented by Queen Mary is of considerable interest. Other paintings include portraits of Abu Taleb Khan by Northcote, Sir Elijah Impey by Kettle, Rudyard Kipling by Burne Jones, Burke and Macaulay, also "The Embassy of Hyder Beck" and "Lord Cornwallis receiving the son of Tippoo Sahib," by Zoffany. The models of the Battle of Plassey and of an East Indiaman sailing ship and the collection of arms and armour supply a variety of interest.

The visitor should now proceed to the Picture Gallery on the first floor, where he will find a collection of paintings of the time of Warren Hastings. These include portraits of Warren Hastings and of Mrs. Hastings in a group, and a very fine one of Mrs. Hastings, all by Zoffany, a portrait of the former by Lemuel Abbott, and another attributed to Hoppner. The centre room contains a large collection of engravings and medals, while in the "Calcutta" room at the end, among others, will be found Daniell's prints of Old Calcutta and a model of Fort William. Two fine oil paintings by Thomas Daniell, one representing Old Court House Street as seen in 1780, the other depicting a scene on the Hooghly with the present Fort William in the distance, should not be missed.

Among the historic documents in the annexe is the original indictment of Nand Coomar for forgery of the bond, which is also on view in original.

A tour of the Gallery round the interior of the dome should be made to view the mural decorations, and those who wish to do so may ascend to the top of the dome. As the door leading to the dome is kept locked, application should be made to the Superintendent at his office in the entrance hall on entering the building. The echo in the space between the outer and inner domes, and the whispering gallery inside the



circumference of the dome, are both remarkable instances of these phenomena.

In the grounds will be found, on the south the King Edward VII Memorial Arch by Mackennal, A. R. A., and a Turkish gun captured in Mesopotamia. The statue of Lord Curzon is the work of Pomeroy, R.A. On the north the bronze statue of Queen Victoria is by Frampton, R.A., and the surroundings of the statue and the entrance gates were designed by Mr. V. J. Esch, C.V.O.

The Memorial is open on Sundays and week-days (excluding Mondays) from 10 A.M. to 5 P.M. (4 P.M. during the winter months). On Fridays there is a charge of 8 annas, which admits to the whole building. On other days entrance is free, but a charge of 4 annas is made to view a part of the collections. On Mondays the building is closed to visitors.

Charnock Mausoleum

Two other noteworthy monuments of Calcutta are the Charnock Mausoleum and the Ochterlony monument. The Charnock Mausoleum is situated in St. John's Churchyard at Council House Street. It is a massive structure with a double dome which claims to be the oldest piece of masonry in Calcutta. It was erected sometime prior to the year 1696-97. It shelters the body of Job Charnock, the first British settler in Calcutta.

Ochterlony Monument

The Ochterlony monument stands on the Maidan near Chowringhee. It is a fine column 152 feet in height and a good view of the city may be had from its summit. It was erected in 1828 in honour of Sir David Ochterlony who retrieved the lost glory of the British army in Nepal war. The keys of the monument are with the Commissioner of Police, and can be obtained on application.

Holwell Monument

The Holwell Monument and the supposed site of the Black Hole are situated in the north-west corner of the Dalhousie Square. Holwell's Monument was built by Holwell in memory of the 120 victims of the Blackhole outrage. The history of the event has been disputed by many historians on good grounds. The Monument still continues its existence and at least points out the site of the old fort where the British soldiers fell during the attack of the Nawab in 1756. The monument had fallen in disrepair and was restored by the late Lord Curzon who on his appointment as Viceroy presented the city in 1902 with a white marble replica of the original monument.

Lascar Memorial and Cenotaph

At the extreme southern end of the Maidan near the river is situated the Lascar Memorial. This handsome stone tower was erected in memory of the Lascars of Bengal and Assam who lost their lives in the great war. The *Cenotaph* at the northern end of the Maidan was erected in memory of the European residents of Calcutta who fell in the great war.

II

THE PUBLIC BUILDINGS

Town Hall

The Town Hall is situated on the Esplanade to the west of the Government House. The building was completed in 1813. The Town Hall is an imposing building, in the Doric style, with a flight of steps leading to the grand portico on the south. The building consists of two storeys and is chiefly used for public meetings. The great hall



which runs from end to end of the upper floor of the building is 172 feet in length and 65 feet in width. The building contains many excellent collections of portraits and statues.

High Court

A little to the west of the Town Hall and almost at the junction of Esplanade west with the Strand Road stands the High Court, an imposing building in the Gothic style. The foundations were laid in March, 1864, and construction completed in May, 1872. The building occupies the site of the old Supreme Court, which was erected between 1780 and 1784, and of three private residences. Its main facade is on the south and looks upon the Esplanade and the Maidan. A grand colonnade runs along the lower storey. In the centre of the facade is a massive tower 180 feet high, from which a good view of the Maidan is obtained. Under the tower is the principal entrance which leads to a quadrangle enclosing a garden and a fountain. On the ground floor are various offices and a barred room in which the prisoners awaiting their trial at the Sessions are detained. On the first floor are the Courts, the Judges' private rooms, the Judges' Library, the Bar Library, the Pleaders' and the Attorneys' Libraries and the offices of the Registrars on the Appellate and Original sides. On the upper floor are offices of the Clerk of the Crown, the Court Receiver and the Legal Remembrancer, the barristers' luncheon-room and the Advocate-General's chambers.

Writers' Buildings

It occupies the whole length of the Northern side of the Dalhousie Square. The building which houses the Bengal Secretariat offices, was taken over by the Government in 1780.

Central Post Office

This handsome building is situated on the west side of the Dalhousie Square. It was completed in 1868, and occupies part of the site of the old Fort of Calcutta. The building has a large white dome which forms the roof of a round hall where stamps are sold to the public.

Mint

The Mint is situated on the Strand Road. There are really two Mints, the Silver and the Copper Mints. The former took six years to build and was opened in 1831. The architecture is Grecian Doric and the central portico facing the Strand was a copy of the Temple of Minerva at Athens. The Copper Mint consists of a large block of buildings. It was opened in 1865. The Mint can stamp off nearly 20,000,000 rupees every day, if necessary.

Government House

The present official residence of the Governor of Bengal is situated on the north of the Esplanade. It was built in 1803. The building consists of a central block, containing the Durbar chamber and the Ball-rooms, and four wings, which may be considered as distinct houses, and are connected with the main portion by means of galleries. Each of these wings is so constructed that, from whatever side the wind may blow, a through current of air can be obtained through every room. The grand entrance lies on the north side and is approached by a handsome and spacious flight of steps, leading to a noble portico on the first floor. The main attraction of Government House undoubtedly lies in its collection of portraits of Governor-Generals of India. The collection was begun towards the close of the eighteenth century by the acquisition of the pictures of Lord Clive and Warren Hastings.

*Belvedere*

The Belvedere is situated near the Zoological Gardens in Alipore. It was formerly the palace of the Lieutenant-Governors of Bengal and the origin of the house goes back as far as 1700. It is at present used as the residence for the Viceroy on his annual cold weather visit to Calcutta. The Gardens around the palace is well kept.

Legislative Council House

The Council House is situated to the west of the Government House and in front of the Town Hall. It is a decent piece of architecture in which considerable taste has been exhibited. The meetings of the Bengal legislative bodies are held in this building.

Indian Museum

The various collections in the Indian Museum have already been described. The Museum Building is one of the most imposing Public Buildings of Calcutta.

III

THE PLACES OF WORSHIP

Calcutta possesses a large number of churches, of which the Cathedral is the finest. There are also places of worship sacred to the Hindus, the Muhammadans, the Buddhists, the Jews, the Parsees and the Jains. The *New Synagogue* (Canning Street) is one of the handsomest Jewish places of worship in Calcutta. The *Parsee Fire Temple*, situated at 26, Ezra Street, attracts all Parsee visitors to Calcutta. The *Kalighat Temple*, the *Thanthania Kali Temple*, the *Jain Temple* off Circular Road, and the *Buddhist Vihara* (on



College Square), deserve special mention in this connection. Besides these two Hindu holy places of attraction are the *Belur Math* and the *Temple of Dakshineshwar*.

Belur Math

About six miles to the north of Calcutta on the right bank of the Ganges stands the famous monastery of Belur, founded in 1899 by the late Swami Vivekananda after his signal success at the Parliament of Religions held at Chicago, U.S.A., where he represented Hinduism. He was the apostle of the Neo-Vedantic movement which has awokened in the hearts of the people of India a consciousness of their ancient religious culture and a sense of duty and responsibility to their spiritual heritage. This movement has since spread over India as well as abroad, and there are now over 100 branches. The institution trains young men in the ideals of renunciation and service, and seeks to popularise through their medium the teachings of the Vedantic scripture and its universal truths. The spiritual ideals of the ancient wisdom of the East are disseminated in the West by teachers trained in the Math, thus working towards helpful union of the ideals of the East and the West.

It is also the headquarters of the Ramkrishna Mission, one of the premier Social Service organisations actuated by the ideals of renunciation and service. A charitable Dispensary, an Industrial School, and a Guest House, are attached to the Math.

In the City of Calcutta, besides educational institutions and orphanages, there are two centres mainly for the publication of the Ramkrishna-Vivekananda literature, including three monthly magazines, the *Udbodhan* in Bengali, the *Samanvay* in Hindi, and the *Prabuddha Bharata* in English.

It is a 10 minutes' walk from the Grand Trunk Road, along which the Howrah-Bally Khal Motor Buses ply.

*Dakshineshwar Temple*

A few miles above Calcutta on the left bank of the Ganges stands the beautiful temple-garden of Dakshineshwar, known as Rani Rashmani's Kalibari, or the Temple of the Divine Mother. A fine row of 12 Shiva Temples, facing the river front, make a picturesque foreground. Sri Ramkrishna Paramhansa, the saint of Dakshineshwar, practised great austerities here and ultimately realised God. He conceived the original idea of learning the different methods of worship from the professed teachers of the principal religions of the world, Hinduism, Mahomedanism and Christianity, one after another, and from direct experience arrived at the great truth of the harmony underlying all religions. Thus, by direct experience, he came to the conclusion that all religions constitute so many paths leading to the same goal. His profound wisdom and sanctity of life drew towards him many famous men of his time, among whom was Keshub Chandra Sen, the celebrated leader of the Brahmo movement. His life was an embodiment of sweet-souled sympathy and love to persons of all religious faiths, as he tirelessly preached to those who came to him. He trained and left behind him several *sannyasin* disciples; chief among them was Swami Vivekananda, the founder of the Ramkrishna Mission and the Neo-Vedantic movement referred to in the last paragraph. Many people of all religious beliefs visit his place of meditation, and the room in which he lived, and consider Dakshineshwar as a place of pilgrimage. The garden is about 6 miles north of Calcutta, and can be easily reached by a Bus service from Shambazar *via* Cossipore Road. Country boats are also available from Calcutta.

Kalighat Temple

The famous temple at Kalighat has already been mentioned. It is situated to the south-east of Alipore from which place it is reached by the Kalighat Bridge across Tolley's



Nullah or the Adi Ganga. The Temple itself is a square grey building with the characteristic 'thatched-hut' dome which is a speciality of medieval Bengal school of architecture. The courtyard of the temple is always crowded, as the shrine is held to be the most sacred spot in Bengal not only by the Bengali Hindus but also by the Hindus of other provinces of India.

Jain Temple

The Jaina Temple at Budree Das Temple Road was founded in 1807 and is a fairly good specimen of Jaina art which no visitor to the city should miss. The entrance to the temple is marked by two massive pillars on the right side of the Lower Circular Road. The temple is a beautiful specimen of mosaic work. On one side of the terrace stands a building, the architecture of which is in keeping with the design of the temple. This building forms a drawing and reception room. Its windows are made of coloured glass, which has a most restful effect on the interior. Hand-painted panels executed in beautiful colours cover the walls of the cool shady resting-place, and huge hand-cut glass chandeliers are suspended from the ceiling.

A pillar stands in the temple garden at one end of this building, and marks the spot where the generous founder of the temple was cremated. The tank is full of fishes which are preserved as an act of piety by the keepers of the temple. The paintings already referred to represent the *ragas* and *raginis* or the Indian musical air. The temple is open daily from 6 A.M. to 11 A.M. and from 4 P.M. to 8 P.M. but the early morning is the best time to inspect it, for then the rays of the sun reflected by the innumerable pieces of coloured glass, create an atmosphere which cannot be easily forgotten. Visitors are allowed to enter the temple upon removing their foot gear. Slippers are provided by the temple attendants with which the temple can be entered.

*The Churches and Cathedrals*

The first establishment of the Church of England is the St. John's Church which is still spoken of as the "Old Cathedral." The new or the St. Paul's Cathedral stands at the south end of the Maidan and was built during Bishop Wilson's term of office in 1847. It is the head-quarters of the Protestant religion in India and the Lord Bishop of Calcutta and the Metropolitan of India with his associates worship in this Cathedral. The Cathedral is a masterly piece of Gothic architecture. Communion and Evensong are held daily, Saints and Martyrs festivals are fully observed and there is a full programme of service on each Sunday.

The Church of St. Anne is situated at the West end of Writer's Buildings in Dalhousie Square. It was erected long before the Cathedral. During the war with the Nawab when Calcutta was invaded in 1756 the St. Anne's was destroyed but it was re-erected by Warren Hastings. In 1781 the Church was consecrated under legal documents bearing the seal of the Archbishop of Canterbury. The most noteworthy object in the Church is the huge picture of the Last Supper which was presented by the Royal Academician, Zoffany. In the grave-yard is to be found the tomb of Admiral Watson to whom there is also a monument in the Westminster Abbey. Watson and Clive were responsible for bringing immediate relief from Madras on the fall of Calcutta in 1756 and recovered the British possession.

The Old Mission Church was founded in 1770 by a Swedish Missionary. The Church is located at 11, Mission Row. The St. Andrew's Kirk which is the senior Church of Scotland in Bengal is situated at the Lallbazar Corner of the Dalhousie Square. Its foundation-stone was laid by Lord Hastings in 1815. There is another Kirk of the Church of Scotland at Wellesley Street. There are also Churches of other sects and Missions in Calcutta of which a full list is being given below.

CHURCH OF ENGLAND

St. Paul's Cathedral—Chowringhee Road.
 St. John's Church—Council House Street.
 Old Mission Church—11, Mission Row.
 St. James' Church—166, Lower Circular Road.
 St. Paul's Mission Church—27, Scott's Lane.
 St. Peter's Church—Fort William.
 St. Stephen's Church—Kiddarpore.
 St. Thomas' Church—58, Free School Street.
 St. Tomas' Church—Howrah.

CHURCH OF SCOTLAND

St. Andrew's Church—Dalhousie Sq. N.
 United Free Church of Scotland—76, Wellesley Street.

SECTARIAN CHURCHES

London Mission Chapel—8, Bridge Road.
 Methodist Episcopal Church—151, Dhurumtola Street.
 Congregational Union Chapel—186, Dhurumtola Street.
 Wesleyan Methodist Church—14-2, Sudder Street.
 Baptist Chapel—31, Bowbazar Street.

ROMAN CATHOLIC CHURCHES

Cathedral of our Blessed Lady of the Rosary—15, Portuguese
 Church Street.
 Church of our Lady of the Happy Voyage—3, Cullen Place,
 Howrah.
 Church of our Blessed Lady of the Dolours—147, Bowbazar Street.
 Church of the Sacred Heart of Jesus—8, Dhurumtola Street.
 St. Patrick's Church—Fort William.
 St. Teresa's Church—92, Lower Circular Road.
 St. Thomas's Church—7, Middleton Road.

GREEK CHURCH

The Greek Church—Russa Road, South

Amongst the famous mosques of Calcutta the biggest is the *Nakhoda Musjid* at the junction of the Chitpore Road and the Zachariah Street.



IV PARKS AND GARDENS

The Zoological Gardens were founded in 1875 and it was formally opened the next year by King Edward VII when he visited India as Prince of Wales. It contains a representative collection of specimens of different climes. It is open on all days of the week excepting Sunday when a special charge of Re. 1 is made as entrance fee.

The Royal Botanic Gardens lie on the right bank of the Hooghly about 4 miles below Government House. There are three roads leading to it : (i) By river the whole way to the water gate, boats are available for this journey. (ii) By the Strand Road on the Calcutta side of the Hooghly till the opposite side of the Gardens is reached near Mattiabruj where boats are available for crossing the river. (iii) By the road which after crossing the Hooghly by the Howrah Bridge, next crosses the East Indian Railway by a over-bridge and proceeds almost straight to the gates of the Gardens near the Bengal Engineering College, Sibpore.

On entering the Garden by route No. III, three roads present themselves to the Visitor : (i) on the right, Hamilton's Avenue, (2) in the middle, Kyd's Avenue and (3) on the left, Wallich's Avenue. The Official Guide to Gardens contains a detailed description of the trees and plants which are situated along these avenues and the side roads.

Besides these there are the *Eden Gardens* in front of the High Court, and the *Curzon Park* near the Esplanade Tram Terminus on the Maidan which are worth visiting. Amongst the Calcutta Parks these are of the greatest attraction.

V USEFUL GENERAL INFORMATION

Post and Telegraph

General Post Office—Dalhousie Square, West.
Calcutta Central Telegraph Office—8, Wellesley Place.

Banks

Imperial Bank of India—3, Strand Road.
 Allahabad Bank Ltd.—6, Royal Exchange Place.
 American Express Co. Inc.—14-15, Government Place, East.
 Hongkong and Shanghai Banking Corporation—31, Dalhousie Sq.
 Lloyds Bank Ltd.—101-1, Clive Street.
 Mercantile Bank of India—8, Clive Street.
 National Bank of India Ltd.—104, Clive Street.
 National City Bank of New York—4, Clive Street.
 P. & O. Banking Corporation Ltd.—1, Fairlie Place.
 Thomas Cook & Son Ltd.—1, Dalhousie Sq., East.
 Grindlay & Co. Ltd.—6, Church Lane.
 Chartered Bank of India, Australia and China—Clive Street.
 Netherlands Trading Society—8, Royal Exchange Place.
 Netherlands India Commercial Bank—1, Royal Exchange Place
 Yokohama Specie Bank Ltd.—102-1, Clive Street.
 Central Bank of India Ltd.—100, Clive Street.

Railways

Calcutta is connected with the rest of India with three great Railways:

1. The East India Railway links Calcutta with Bombay and Lahore.
2. The Bengal Nagpur Railway connects Calcutta with Madras and Bombay.
3. The Eastern Bengal Railway connects Calcutta with Darjeeling and Assam.

Besides these there are several minor railway and steamship lines which run services to various places in West and East Bengal.

Stations

Calcutta has two great stations. The Howrah station is on the right bank of the Hooghly and is the terminus of the Bengal Nagpur and East India Railways. A pontoon bridge joins this station with the city of Calcutta. The other station is the Sealdah station, the terminus of the Eastern Bengal Railway. A great highway, the Harrison Road, stretches between these two Railway stations.



Booking Offices

The Bengal Nagpur Railway Booking Offices:

1. Howrah Station.
2. Esplanade Booking Office—Esplanade Mansions.
3. Thomas Cook & Son Booking Office—4, Dalhousie Sq.
4. Chittaranjan Avenue Booking Office—9B, Chittaranjan Av.
5. Kidderpore Booking Office—98 1, New Diamond Harbour Rd.
6. Russa Road Booking Office—139 3, Russa Road.
7. Cornwallis Street Booking Office—32/2, Cornwallis Street.

The East India Railway Booking Offices:

1. Howrah Station.
2. 6, Fairlie Place.
3. 25A, Park Street.
4. 15, Bentinck Street.
5. 116/1, Harrison Road.
6. 82 2, Cornwallis Street.
7. 139 3, Russa Road.
8. 98/1, New Diamond Harbour Road (Kidderpore).

The East Bengal Railway Booking Offices:

1. Sealdah Station.
2. 3, Koilaghat Street.
3. 82 2, Cornwallis Street.
4. 15, Bentinck Street.
5. 116/1, Harrison Road.
6. 139/3, Russa Road.
7. 25A, Park Street.
8. 98/1, New Diamond Harbour Road (Kidderpore).

All the city Booking offices remain open between 9 A.M. and 6 P.M. on week days for booking passengers. Luggage and parcels close at 5 P.M. The booking offices at Howrah and Sealdah stations are open day and night.



Amusements

(Principal Cinema and Theatres)

Empire Theatre—4, Chowringhee Place.
Plaza—19B, Chowringhee.
Metro Cinema—5, Chowringhee.
Globe Theatre—7, Lindsay Street.
Light House—Humayun Place.
New Empire Theatre—1, Humayun Place.
Prabhat—136, Corporation Street.
Chitra—83, Cornwallis Street.
Uttara Cinema—138-1, Cornwallis Street.
Purna Theatre—2, Russa Road.
Rupabani—Cornwallis Street.
Minerva Theatre—6, Beadon Street.
Rung Mahal—76-1, Cornwallis Street.
Natya Niketan—2A, Raja Rajkissen Street.
Star Theatre—79/3/3, Cornwallis Street.

PRINCIPAL TRAM AND BUS ROUTES

TRAM ROUTES

Esplanade to Tollygunge.
Esplanade to Kalighat.
Esplanade to Ballygunge.
Esplanade to Kidderpore.
Esplanade to Shambazar.
Esplanade to Shambazar via Chitpore and Grey Street.
Esplanade to Belgachia via Chitpore and Grey Street.
Esplanade to Baghbazar.
Esplanade to Park Circus via Elliot Road.
High Court to Sealdah and Park Circus via Strand & Harrison Road.
Sealdah to Nimtollah via Strand Road via Esplanade and Dalhousie Square.
Howrah to Sibpore via Grand Trunk Road.



PRINCIPAL BUS ROUTES

- 2 Shambazar to Kalighat via Cornwallis Street, Dalhousie Chowringhee and Russa Road.
- 2A Shambazar to Lake via Kalighat, Cornwallis Street, Wellington Street, Dharamtola, Chowringhee.
- 3 Shambazar to Kidderpore via Circular Road, Dharamtola, Asutosh Mukherji Road and Hazra Road and Alipore.
- 3A Shambazar via Circular Road, Bowbazar Street, Dalhousie Sq. to Kidderpore.
- 4 & 4A Kalighat to Baghbazar via Chowringhee.
- 5 & 5A Kalighat to the Howrah Station via Russa Road, Chowringhee, and Dalhousie. (5A goes up to Ballygunj Station).
- 8 & 8A Howrah Station to Ballygunge via Dalhousie, Dharamtola, Wellesley Street, Elliot Road, Circular Road, and Lansdowne Road (8A goes up to the Lake).
- 10 Howrah Station to Ballygunge via Sealdah.
- 11 Shambazar to Howrah via Harrison Road.
- 11A Shambazar to Howrah via Beadon Street and Central Avenue.
- 13 Dalhousie to Maniktola Main Road via Central Avenue.
